THE

MONTHLY EPITOME,

FOR NOVEMBER, 1803.

CXIX. LIFE OF GEOFFREY CHAUCER, *the early English Poet: including Memoirs of his near Friend and Kinsman, John of Gaunt, Duke of Lancaster; with Sketches of the Manners, Opinions, Arts, and Literature, of England in the Fourteenth Century.* *By* WILLIAM GODWIN. *4to. 2 vols. about 500 pages each.* 3*l.*13*s.*6*d. Phillips.*

THIS elaborate work contains a large portion of information respecting the times when Chaucer, the father of English poetry, flourished; the poet himself, indeed, is not forgotten, but the far greater part of these volumes is devoted to the delineation of the fourteenth century. As it is certainly a work of merit, and beyond the purchase of the generality of readers, we shall indulge in copious extracts, both in this and the succeeding number of our miscellany.

"PREFACE.

1.

"The two names which perhaps do the greatest honour to the annals of English literature are those of Chaucer and of Shakespear. Shakespear we have long and justly been accustomed to regard as the first in the catalogue of poetical and creative minds; and after the dramas of Shakespear, there is no production of man that displays more various and vigorous talent than the Canterbury Tales. Splendour of narrative, richness of fancy, pathetic simplicity of incident and feeling, a powerful style in delineating character and manners, and an animated vein of comic humour, each takes its turn in this wonderful performance, and each, in turn, appears to be that in which the author was most qualified to excel.

"There is one respect, at least, in which the works of Chaucer are better fitted to excite our astonishment than those of Shakespear. Ordinary readers are inclined to regard the times of Shakespear as barbarous, because they are remote; but, in reality, the age of queen Elizabeth was a period of uncommon refinement. We have since that time enlarged our theatres; we have made some improvements in the mechanism of dramatical exhibition; and we have studied, with advantage or otherwise, the laws of the Grecian stage; but we have never produced any thing that will enter into comparison with the plays of Shakespear, or even of some of his contemporaries. What age can be less barbarous than that which, beside the dramatic productions of Shakespear, Fletcher, Massinger, and Jonson, is illustrated with the names of Raleigh, of Hooker, of Bacon, and of Spenser?

"But the times of Chaucer were, in a much more obvious and unquestionable sense, so far as poetry is concerned, times of barbarism. The his-

tory of the revival of literature in the twelfth and thirteenth centuries will be treated in these volumes. The sole efforts in the art of verse which had been made in western Europe previously to Chaucer were romances of prodigious and supernatural adventure, prolix volumes of unvaried allegory, and the rhapsodies of the vagrant minstrel. These productions, though not unrelieved by admirable flights of imagination, were, for the most part, rugged in versification, prosaic in language, and diffusive and rambling in their story and conduct. What had been achieved in English was little better than a jejune table of events, with the addition of rhyme. Chaucer fixed and naturalized the genuine art of poetry in our island. But what is most memorable in his eulogy is, that he is the father of our language, the idiom of which was, by the Norman conquest, banished from courts and civilized life, and which Chaucer was the first to restore to literature and the muses. No one man, in the history of human intellect, ever did more than was effected by the single mind of Chaucer.

"These are abundant reasons why Englishmen should regard Chaucer with peculiar veneration, should cherish his memory, and eagerly desire to be acquainted with whatever may illustrate his character or explain the wonders he performed. The first and direct object of this work is, to erect a monument to his name, and, as far as the writer was capable of doing it, to produce an interesting and amusing book in modern English, enabling the reader, who might shrink from the labour of mastering the phraseology of Chaucer, to do justice to his illustrious countryman. It seemed probable, also, that if the author were successful in making a popular work, many might by its means be induced to study the language of our ancestors and the elements and history of our vernacular speech; a study at least as improving as that of the language of Greece and Rome.

"A further idea, which was continually present to the mind of the author while writing, obviously contributed to give animation to his labours and importance to his undertaking. The full and complete life of a poet would include an extensive survey of the manners, the opinions, the arts, and the literature, of the age in which the poet lived. This is the only way in which we can become truly acquainted with the history of his mind, and the causes which made him what he was. We must observe what Chaucer felt and saw, how he was educated, what species of learning he pursued, and what were the objects, the events, and the persons, successively presented to his view, before we can strictly and philosophically understand his biography. To delineate the state of England, such as Chaucer saw it, in every point of view in which it can be delineated, is the subject of this book.

"But, while engaged in this study, the reader may expect to gain an additional advantage, beside that of understanding the poet. If the knowledge of contemporary objects is the biography of Chaucer, the converse of the proposition will also be true, and the biography of Chaucer will be the picture of a certain portion of the literary, political, and domestic, history of our country. The person of Chaucer may in this view be considered as the central figure in a miscellaneous painting, giving unity and individual application to the otherwise disjointed particulars with which the canvas is diversified. No man of moral sentiment or of taste will affirm, that a more becoming central figure to the delineation of England in the fourteenth century can be found, than the Englishman who gives name to these volumes." p. ix.

Chapter the first contains the following curious account of London.

"The seat of Chaucer's nativity was the city of London. This is completely ascertained by his own words, in the Testament of Love, Book 1, Section 5. 'Also the citye of London, that is to me so dere and swete, in which I was forth growen; and more kindely love have I to that place than to any other in yerth, as every kindely creture hath full appetite to that place of his kindely engendrure, and to wilne rest and pece in that stede to abide.'

"This passage contains nearly all the information we possess relative to the commencement of our poet's life; but it is fraught with various inferences. It is peremptory as to the place

of his birth, or, as he calls it, of his 'kindely engendrure' (that is, his geniture according to kind, or the course of nature). It renders it extremely probable that London was the abode of his tender years and the scene of his first education: so much is not unlikely to be implied in his giving it the appellation of the place in which he was 'forth growen.' Lastly, as he is in this passage assigning a reason why, many years after (in the fifty-sixth year of his age), he interested himself in the welfare and took a part in the dissensions of the metropolis, it may with some plausibility be inferred, that his father was a merchant, and that he was himself, by the circumstances of his birth, entitled to the privileges of a citizen.

"He who loves to follow the poet through the various scenes from which his mind received its first impressions, will be eager in this place to recollect what sort of a city London was in the beginning of the fourteenth century, how far it resembled, and in what respects it differed from, the present metropolis of England.

"I am afraid little doubt can be entertained, that, if we were to judge of it from the first impression it was likely to make upon a stranger, it would not have been found much more advantageous than that of Paris at the same era, which Petrarca describes (A. D. 1333) as 'the most dirty and ill-smelling town he had ever visited, Avignon only excepted.'

"Of this, however, we may be sure, that the impression which London produced on the mind of Chaucer was very different from that of Paris on the mind of Petrarca. Petrarca viewed the cities of France with the prepossessions of an Italian and the haughtiness of a pedant, proud that he owed his birth to the country of Cicero and Virgil, of Brutus and Cato, and looking on the rest of the world as a people of barbarians. Chaucer had none of these prejudices: he felt the great dictates of nature, and cherished them with the fondness of attachment. London, with its narrow lanes and its dirty ways, its streets encumbered with commerce and its people vexed with the cares of gain, was in his eyes beautiful, lovely, and engaging. 'More kindely love and fuller appetite had he to that place than to any other in yerth.'

"But though London had at this time very little to boast on the score of its general architecture, it was already the scene of considerable population and wealth. The topographer who would attain to an exact idea of any of our principal towns at a remote period of their history, must go back, in the first place, to the consideration of what they were in the time of the Roman empire. For near four centuries, from the year of Christ 50 to the year 450, Britain was a flourishing and powerful colony to the great mistress of the world. The Romans, in proportion as they subdued her barbarous inhabitants, founded cities, erected theatres, established universities, constructed highways, and adorned the island with magnificent works of art, as well as planted within its circuit the seeds of discipline, science, and literature. England was then a civilized and a magnificent scene, and would have presented as many objects worthy of the curiosity of a traveller of taste as at any period of its subsequent history. London was founded by the Romans, and inclosed with a wall, nearly equal in extent to the present boundaries of the city of London, strictly so called. Its limits were from about the foot of Black-Friars Bridge west to the Tower-Stairs east: on the north, it extended to the street now denominated London-Wall, and on the south it had another wall, which skirted the whole length of the city, along the shores of the river.

"In that melancholy period, when the Roman empire in the west became universally a prey to the hordes of ferocious barbarians, England fell to the lot of certain piratical tribes from the north of Germany, since known by the general denomination of Anglo-Saxons. These invaders were successful in exterminating from among us all vestiges of literature and Roman civilization. The christian religion itself sunk under their hostility. The institutions of the ancient Germans and the mythology of Woden became universal. At the time when the monk St. Augustine arrived in this country, for the pious purpose of converting its usurpers, A. D. 596, i-

has been supposed that there was not a book to be found through the whole extent of the island. From this time, however, there was a period of comparative illumination. The Saxons had poetry, and the missionaries from Rome brought with them such literature as Europe then had to boast. We had our Bede, our Alcuin, and our Alfred. This infancy of improvement was nearly crushed by the Danes, the inveterate foes of monasteries and learning, who were in the tenth century what the Saxons had already been in the sixth. England presents little to soothe the eye of the lover of civilization, from the retreat of the Romans to the epoch of the Norman conquest, when a race of warriors, educated in a happier scene, and a succession of kings nearly all of distinguished ability, brought back to us the abode of the muses and the arts of cultivated life.

"During this interval, London, the heart of England, had experienced a common fate with the rest of its members. The walls indeed, in considerable part, remained, but the houses tumbled into ruin, and the tall grass waved in the streets: not that it was ever wholly unpeopled, but that it was an inconsiderable place, in comparison of the dimensions which the Romans had marked out for it. A short time, however, previously to the conquest, it had a bridge of wood erected over the Thames, a work which would scarcely have been constructed in those rude times, if it had not even then been a flourishing city.

"The Tower of London was constructed, for the purpose of subjugation, by William the Conqueror. William Rufus, who had a strong passion for magnificence, enlarged this edifice, rebuilt London Bridge on a more commodious plan, and laid the foundation of Westminster Hall. London Bridge was first built of stone under Henry the Second. Edward the Confessor, who, a short time before the conquest, imported some of the Norman arts into Britain, first gave existence to the city of Westminster, having built there the Old Palace and the venerable structure known by the name of Westminster Abbey.

"London also in the time of Chaucer contained several royal palaces. The Tower was long a principal residence of our kings; beside which, they had a smaller mansion very near it, called the Royal, a second, south of St Paul's, called the Wardrobe, and a third, nearly on the site of the present Bridewell. This city was besides adorned with various monasteries, the chief of which were the Temple, which had lately been the residence of the Knights Templars, but was now in the occupation of the students at law, and the monastery of St. John, belonging to the Knights Hospitalers of St. John of Jerusalem, a gate of which is remaining to this day. It had many other buildings, which, relatively to the times we are considering, might be styled magnificent.

"The population of London is stated by Peter of Blois, a man of talents, and, for the time in which he lived, an elegant writer of Latin, at forty thousand persons in the reign of king Stephen. In the reign of Edward the First and the year 1285, the twenty-four wards of London are enumerated in a charter of that monarch nearly as at present; so that London must then have occupied the same space of ground as the city of London now occupies. We must not, however, suppose that this space was covered with inhabitants; Cheapside, for example, we are told, was 'no manner of street, but a fair large place, commonly called Crown Field, and tournaments were held there in the reign of Edward III.' Among the environs of London, we find enumerated the villages of Strand, Charing, and Holborn.

"Respecting the population of London in the year 1349, when Chaucer was already twenty-one years of age, we have a ground of calculation of singular authenticity. That was a period when Europe, and nearly the whole known world, was afflicted with a pestilence, more terrible than perhaps any other in the records of mankind. In England, our old historians assure us that scarcely the tenth person was left alive. Sir Walter Manney, one of the most distinguished warriors and courtiers of Edward III, purchased at this time a piece of ground, now the site of the Charter-House, for the interment of such persons as the churches and churchyards of London might not

suffice to bury; and it appears from an inscription on a stone cross erected on the spot, which remained in the time of these historians, that more than fifty thousand persons were buried in this ground in the space of one year. Maitland, in his History of London, very naturally observes, that this cannot be supposed to exceed the amount of one half of the persons who died in that period; one hundred thousand persons therefore may safely be taken to be a part, whatever part we may choose to imagine it, of the population of London at that period.

"Nor did the wealth and commerce of London by any means fail of their due proportion to the number of its inhabitants. Of this many striking examples may be produced. The father of Michael de la Pole, earl of Suffolk, and lord chancellor to king Richard the Second, was a merchant; and the first cause of the subsequent eminence of the son was, the loans of money advanced at several times by the father to Edward III, to assist in the prosecution of his wars in France.

"In the year next after the battle of Poictiers, Henry Picard, vintner, or wine-merchant, mayor of London, gave a sumptuous entertainment to four kings; Edward king of England, John king of France, David king of Scots, and the king of Cyprus. The circumstances of the entertainment are thus characteristically described by the old historian. 'After dinner, the sayd Henry Picard kept his hall against all commers whosoever, that were willing to play at dice and hazard. In like manner, the ladie Margaret his wife did also keepe her chamber to the same intent. The king of Cipres playing with Henry Picard in his hall, did winne of him fiftie marks, but Henry, being very skilfull in that arte, altering his hand, did after winne of the same king the same fiftie markes and fiftie markes more, which when the same king began to take in ill parte, although hee dissembled the same, Henry sayd unto him, My lord and king, be not agreeved, I covet not your gold but your play, for I have not bidde you hither that I might greeve you, but that, amongst other things, I might trie your play; and gave him his money againe, plentifully bestowing of his owne amongst the retinue; besides, hee gave many rich giftes to the king and other nobles and knightes which dined with him."

"In the second year of king Richard the Second, John Mercer, a Scotchman, having fitted out a piratical fleet against the English, John Philpot, a citizen of London, whom we shall have occasion again to mention in the course of this history, hired with his own money to the number of a thousand soldiers; and putting to sea, in a short time took the said John Mercer, with all his prizes, and fifteen valuable Spanish ships which he had drawn to his assistance.

"In the same reign, sir Richard Whittington, mayor of London, of whom so many traditional and improbable stories are told, rebuilt at his own expence the jail of Newgate, the library of the Gray Friars, the hospital of Little St. Bartholomew's, and a college near St. Paul's, which was called after his own name.

"The story of sir William Walworth's contention with Wat Tyler, and the gallantry and high spirit he displayed on the occasion, are too well known to need to be recited here. The increase of the towns and the progress of commerce were the immediate causes of that great revolution in the thirteenth century, the rise of the commons; and we shall be at a loss to understand many circumstances in the history of this period, if we do not distinctly recollect that the wealthy merchants of England and the neighbouring countries were now enabled to enter into a sort of rivalship with the ancient barons, which these latter wished perhaps, but were not able, to despise. The citizens had not yet learned the sordid habits of later times, and appear to have copied with success the purest models that were afforded them by their contemporaries. The father of Chaucer is conjectured by one of his editors to have been, like Henry Picard, a vintner, or merchant of the vintry. Such then were the scenes which our poet first beheld, and the description of persons with whom his infant years were connected." vol. 1. p. 12.

Chapter the fourth presents a picture of the religion of the times worth transcription.

" *Establishments and practices of the church of England in the fourteenth century.*

" After the consideration of the scene in which a man has spent his boyish years, and the studies and modes of imagination to which his early attention has been directed, there is nothing which can be of more importance in moulding the youthful mind, than the religious sentiments which in our tender age have been communicated to us. As we have no direct information as to this particular in the education of Chaucer, it is fair to fix our ideas respecting him at the middle point, and to believe that he was brought up in all that institution which, relatively to the times when he was born, was regarded as seemly, decent, and venerable; neither deviating into the excesses of libertinism, on the one hand, nor of a minute and slavish spirit of devotion on the other. If it should be thought that some of his lighter compositions are marked with no anxious regard to the laws of religion and decorum, there will still remain a considerable portion of his works which are stamped in no slight degree with the religious sentiments then in vogue; and his Testament of Love, in particular, the offspring of adversity and imprisonment, when a man's early impressions of this sort are most apt to manifest themselves, is eminently serious, reverential, and orthodox.

" The religion of England, in the times here treated of, was that of the holy apostolical Roman Catholic faith. It was about two hundred and fifty years before the birth of Chaucer that the church of Rome had gradually obtained that extraordinary ascendant and stability which have excited the astonishment of all subsequent ages. The eleventh century was marked with the establishment of those two cardinal dogmas, transubstantiation and the celibacy of the clergy; the one subduing all human sense and reason at the foot of mystery and implicit faith, and the other creating to the sovereign pontiff an immense army of resolute adherents, dispersed thro' every region of Christendom, yet detached from all the ties of country, domestic affection and nature. This was the period in which the bishop of Rome openly assumed to himself the power of creating and deposing kings, of setting subjects free from the bond of allegiance, and of subjecting the most exalted personages to the basest and most abject penance. It was in the eleventh century that Henry IV, emperor of Germany, waited three days, barefooted and bareheaded, in the month of January, in the outer court of the fortress of Canosa, expecting the clemency and forgiveness of its inhabitant, pope Gregory VII. It was about one hundred years afterward, that Henry II, one of the ablest of the line of English monarchs, suffered flagellation from the hands of monks, at the tomb of Thomas of Becket, his rebellious subject, to expiate the offences he had committed against that distinguished martyr and against the holy see. The same era which was marked by the submission of the emperor also put into the hands of the pope the transcendant prerogative of nominating to all vacant archbishoprics and bishoprics through every country which acknowledged the catholic faith. Lastly, the eleventh century gave birth to those astonishing expeditions which were made for the recovery of the Holy Land; and the closing year of the century witnessed the reduction of the city of Jerusalem to the obedience of the venerable head of the catholic church.

" The power of the church of Rome was in a considerable degree founded upon miracles, and it was necessary to the fascination which it at that time produced in the minds of its adherents that all its enterprises should be attended with brilliancy and success. The recapture of Jerusalem, therefore, by the Saracens, in the year 1187, may perhaps be considered as the first great blow which was struck against the fabric of superstition. This theatre of the consummation of the great sacrifice of the christian doctrine was never recovered. The ardent devotees of a faith, the spirit of which it is to mix with all our concerns and modify all our dispositions, are excited to see the hand and the express providence of God in every event. To such persons, many disasters and cross accidents may occur without shaking their confidence: they regard with humble submission the mysterious ways of heaven, in all subordinate parts of the

system; but they are scarcely prepared to encounter, without a kind of murmuring and impious astonishment, the miscarriage of what they deem to be the cause of God. In this view, the crusades were a very impolitic project of the holy see. They were attended, indeed, with the utmost brilliancy and astonishment: they propagated a sentiment almost beyond the powers and the sphere of the human mind; but this very circumstance was pregnant with ruin: they stretched too vehemently the religious nerve in the soul of man, and their ultimate defeat recoiled, with fatal effect, to plague their inventors. The claims of the popes, too, by which they narrowed or annihilated the prerogatives of kings, are open to a similar censure. They played, in many of these cases, for too great a stake: they united too many interests and passions of princes and subjects in opposing their incroachments. Their power was too mighty and monstrous, and its tenure, being founded only in a particular train of thinking, too fragile, to give it a right to promise itself a very permanent duration. In the time of Chaucer it already tottered to its base.

"But however the hold which the Roman Catholic superstition had gained upon the minds of men might at this time be weakened, its external structure was undefaced and entire. It is the peculiar characteristic, I may add the peculiar beauty, of the Romish religion, that it so forcibly addresses itself to our senses, without losing sight of the immense advantage for giving permanence to a system of religion, which is possessed by creeds, dogmas, and articles of faith. Religion is nothing, if it be not a sentiment and a feeling. What rests only in opinion and speculation may be jargon, or may be philosophy, but can neither be piety toward God nor love to man. This truth was never more strikingly illustrated than in the history of the crusades. A man may be persuaded, by reading Grotius's treatise Of the truth of the Christian Religion, or any other work of a similar nature, that the man Jesus was really put to death eighteen hundred years ago, and that, after having been committed to the grave, he was seen again, a living man; yet this persuasion may produce no effect upon his temper and heart. Far differerent was the case, when the crusaders, after all their toils, and a difficult and obstinate siege, made themselves masters of Jerusalem by assault. They rushed toward the scene of the agony and death of their Saviour: they traced the venerable ground which had been hallowed by the tread of his feet: they saw the hill on which he died, the fragments of his cross, the drops, still fresh and visible, of his sacred blood: they visited the tomb in which the Creator of the World once reposed among the dead. Their weapons, still reeking with blood, dropped from their trembling hands; the ferocity of a murderer was changed into the tenderness of a child: they kneeled before the tomb, kissed it with their lips, and bathed it with their tears: they poured out their souls in one united song of praise to the Redeemer: every one felt himself at this hour become a different man, and that a new spirit had taken its abode in his bosom.

"The authors or improvers of the Romish religion were perfectly aware of the influence which the senses possess over the heart and the character. The buildings which they constructed for the purposes of public worship are exquisitely venerable: their stained and painted windows admit only a 'dim, religious, light.' The magnificence of the fabric, its lofty and concave roof, the massy pillars, the extensive aisles, the splendid choirs, are all calculated to inspire the mind with religious solemnity. Music, painting, images, decoration, nothing is omitted which may fill the soul with devotion. The uniform garb of the monks and nuns, their decent gestures, and the slowness of their procession, cannot but call off the most frivolous mind from the concerns of ordinary life. The solemn chaunt and the sublime anthem must compose and elevate the heart. The splendour of the altar, the brilliancy of the tapers, the smoke and fragrance of the incense, and the sacrifice, as is pretended, of God himself, which makes a part of every celebration of public worship, are powerful aids to the piety of every sincere devotee. He must have a heart more than commonly hardened who could witness the performance of the Roman Catholic wor-

ship on any occasion of unusual solemnity without feeling strongly moved.

"Whatever effect is to be ascribed to such spectacles, was generated in ways infinitely more multiform in the time of Chaucer than in any present country of the christian world. Immense sums of money had been bequeathed by the devout and the timorous to pious and charitable purposes. Beside the splendour of cathedrals and churches, not now easily to be conceived, the whole land was planted with monastic establishments. In London stood the mitred abbeys of St. John and of Westminster, in addition to the convents of nuns, and the abodes of monks and of friars, black, white, and grey. Every time a man went from his house he met some of these persons, whose clothing told him that they had renounced the world, and that their lives were consecrated to God. The most ordinary spectacle which drew together the idle and the curious was, the celebration of some great festival, the performance of solemn masses for the dead, or the march of some religious procession, and the exhibition of the *Bon Dieu* to the eyes of an admiring populace. Henry VIII, the worse than Vandal of our English story, destroyed the habitations and the memorials which belonged to our ancient character, and exerted himself to the best of his power to make us forget we ever had ancestors. He who would picture to himself the religion of the time of Chaucer, must employ his fancy in rebuilding these ruined edifices, restoring the violated shrines, and collecting again the scattered army of their guardians.

"Beside every other circumstance belonging to the religion of this period, we are bound particularly to recollect two distinguishing articles of the Roman Catholic system; prayer for the dead and the confession of sins. These are circumstances of the highest importance in modifying the characters and sentiments of mankind. Prayer for the dead is unfortunately liable to abuses, the most dangerous, in increasing the power of the priest; and the most ridiculous, if we conceive their masses (which were often directed to be said to the end of time), and picture to ourselves the devout of a thousand years ago shoving and elbowing out, by the multiplicity of their donations of this sort, all posterity, and leaving scarcely a bead to be told to the memory of the man who yesterday expired. But if we put these and other obvious abuses out of our minds, we shall probably confess that it is difficult to think of an institution more consonant to the genuine sentiments of human nature than that of masses for the dead. When I have lost a dear friend and beloved associate, my friend is not dead to me: the course of nature may be abrupt, but true affection admits of no sudden breaks—I still see my friend; I still talk to him; I consult him in every arduous question; I study in every difficult proceeding to mould my conduct to his inclination and pleasure. Whatever assists this beautiful propensity of the mind will be dear to every feeling heart. In saying masses for the dead, I sympathise with my friend: I believe that he is anxious for his salvation; I utter the language of my anxiety: I believe that he is passing through a period of trial and purification; I also am sad. It appears as if he were placed beyond the reach of my kind offices; this solemnity once again restores to me the opportunity of aiding him. The world is busy and elaborate to tear him from my recollection; the hour of this mass revives the thought of him in its tenderest and most awful form. My senses are mortified that they can no longer behold the object of their cherished gratification; but this disadvantage is mitigated by a scene of which my friend is the principle and essence, presented to my senses.

"The practice of auricular confession is exposed to some of the same objections as masses for the dead, and is connected with many not less conspicuous advantages. There is no more restless and unappeaseable propensity of the mind than the love of communication, the desire to pour out our soul in the ear of a confident and a friend. There is no more laudable check upon the moral errors and deviations of our nature than the persuasion that what we perpetrate of base, sinister, and disgraceful, we shall not be allowed to conceal. Moralists have recommended to us, that, in cases of trial and temptation, we should ima-

gine Cato, some awful and upright judge of virtue, the witness of our actions; and that we should not dare to do what he would disapprove. Devout men have pressed the continued recollection of the omnipresence of an all-perfect being; but these expedients are inadequate to the end they are proposed to answer. The first consists of an ingenious effort of the fancy, which we may sometimes, but cannot always, be prepared to make: the second depends upon the abstruse and obscure image we may frame of a being, who, thus represented, is too unlike ourselves to be of sufficient and uniform operation upon our conduct. The Romish religion, in the article here mentioned, solves our difficulties, and saves us the endless search after an associate and an equal in whom we may usefully repose our confidence. It directs us to some man, venerable by character, and, by profession, devoted to the cure and relief of human frailties. To do justice to the original and pure notion of the benefits of auricular confession, we must suppose the spiritual father really to be all that the office he undertakes requires him to be. He has with his penitent no rival passions nor contending interests: he is a being of a different sphere, and his thoughts employed about widely different objects: he has with the person he hears so much of a common nature, and no more, as should lead him to sympathize with his pains and compassionate his misfortunes. In this case, we have many of the advantages of having a living man before us to fix our attenti n and satisfy our communicative spirit, combined with those of a superior nature which appears to us inaccessible to weakness and folly. We gain a friend to whom we are sacredly bound to tell the little story of our doubts and anxieties, who hears us with interest and fatherly affection, who judges us uprightly, who advises us with an enlightened and elevated mind, who frees us from the load of undivulged sin, and enables us to go forward with a chaste heart and a purified conscience. There is nothing more allied to the barbarous and savage character than sullenness, concealment, and reserve. There is nothing which operates more powerfully to mollify and humanize the heart than the habit of confessing all our actions and concealing none of our weaknesses and absurdities.

"Several other circumstances in the Roman Catholic religion, as it was practised in the fourteenth century, co-operated with those which have just been mentioned to give it a powerful ascendancy over the mind, and to turn upon it a continual recollection. One of these is to be found in the fasts and abstinences of the church. These were, no doubt, so mitigated as scarcely to endanger any alarming consequences to the life or health of the true believer; but they at least interfered, in some cases, to regulate the diet, and, in others, to delay the hours of customary refection. One hundred and seventy-six days (I know not whether this catalogue is complete) may easily be reckoned up in the calendar, which were modified by directions of this sort. Thus religion, in its most palpable form, was continually protruded to the view, and gained entrance into every family and house.

"Again: extreme unction is one of the seven sacraments of the Roman Catholic religion. A few days ago a person of this persuasion paid me a visit, and, in the course of conversation, informed me, that his near kinsman lay at the point of death, that he would be buried in a week, and that after the hurry of that affair was over he would call upon me again. I was surprised at the precision, as well as the apathy, with which my visitor expressed himself, and asked how he was enabled to regard this business as entirely arranged. He replied, that he had no doubt of the matter, and that the physician had informed the dying man he had only twenty-four hours left, in which to arrange his worldly affairs and the concerns of his soul. This was to me new matter of astonishment. Nothing can be more obvious than that to inform an expiring man that he is at the point of death, partakes something of the nature of administering to him a dose of poison. It is equally clear, that, in the view of any rational religion, it is the great scope of a man's moral life, the propensities which have accompanied him through existence, and the way in which he has conducted himself in its various relations, that must decide upon his acceptance or condemnation with his unerring Judge.

"But such are not the modes, nor such the temper, of the Roman Catholic faith. The preparation for death is one of its foremost injunctions. The Host, that is, the true and very body of his Redeemer, is conducted in state to the dying man's house, conveyed to his chamber, and placed upon his parched and fevered tongue: he is anointed with holy oil; and, after a thousand awful ceremonies, dismissed upon his dark and mysterious voyage. Every thing is sedulously employed to demonstrate that he is a naked and wretched creature, about to stand before the tribunal of an austere and rigorous Judge, and that his blameless life, his undaunted integrity, his proud honour, and his generous exertions for the welfare of others, will, all of them, little avail him on this tremendous and heart-appalling occasion. The chamber of the dying man is the toilet of his immortal soul, at which it must be delicately and splendidly attired, before it presumes to enter the courts of the King of Heaven. This scene, perhaps, produces a stronger effect upon the spectators than upon the object for whom it is performed.

"Death, in the eye of sobriety and reason, is an inevitable accident, of which we ought not to make too anxious an account. 'Live well,' would be the recommendation of the enlightened moralist, 'and die as you can. It is in all cases a scene of debility and pain, in which human nature appears in its humblest and most mortifying aspect; but it is not much: let not the thought of death taint all the bewitching pleasures and all the generous and heroical adventures of life.'

"The Roman Catholic doctrine on the topic of a christian's death-bed was, perhaps, a no less fruitful source of pusillanimity than the lessons of chivalry and romance were of gallantry and enterprise. The noblest and most valorous knight often died with a cowl on his head and a hair-shirt bound about his languid frame. The priest eloquently declaimed to him on his manifold and unexpiated crimes, done in his days of nature: he saw nothing before him, at the best, but purging fires and a tedious and melancholy train of salutary tortures: to abridge and soften these, he often bequeathed no inconsiderable part of his worldly fortune. Achilles, in the retreat of the pagan dead, is made by Homer passionately to declare how willingly he would change his state for that of the meanest plough-boy who is cheered by the genial beams of the sun. With much more reason might this exclamation be adopted by a person entering upon the Romish purgatory. The pusillanimous spirit produced by these tenets is clearly to be seen, on many occasions, by an attentive reader, in the works of Chaucer; and I believe the same remark might be extended to every author who wrote under the reign of this superstition.

"Such may be conceived to have been the general character and appearance of the religious institutions of England in the fourteenth century. There are other circumstances which are calculated to bring the subject more immediately home to the period of Chaucer's life we are here considering. It is a principal feature of the Roman Catholic system, to attempt to make profound and indelible impressions upon the minds of its disciples at a very early age. They soon come to be considered as integral members of the church of Christ, and various ceremonies are employed to impress upon them the conviction that they are so. The ecclesiastical rule of order is, that they are to resort to confession as soon as they may be supposed capable of clearly distinguishing between good and evil; and this is ordinarily fixed at the age of seven years. But this rule is not acted on but with considerable relaxation. Where the parents are scrupulous and punctilious in matters of religion, it may be supposed to be adhered to with the utmost minuteness; but in the case of Chaucer, a layman, probably the son of a merchant, and whose parents, as we have no particular information concerning them, we are bound to take at a sort of middle standard, it is not probable that he was so early enjoined to engage in this sacramental solemnity. In every case, confession is always made previously to the novice's partaking of his first communion, a ceremony almost universally practised about the age of thirteen or fourteen years.

"All these circumstances naturally

involve with them the visit of the priest, who is to observe, as to the younger members of the family, the progress of their comprehension, the degree in which they have been made partakers of religious instruction, and the state of preparation in which they may be supposed to be for admission to the sacraments of the church. Chaucer, while a boy, was probably a witness, and was not altogether excluded from being made a subject, of these visits. If we picture him to ourselves, at the earliest or the latest period above assigned for confession, placed on his knees before a grave and venerable personage of sad and sober attire, enjoined to recollect his offences against God and the wanderings of his thoughts, reminded of the solemn judgment which hereafter awaits him, exhorted to penitence, reformation, and devotion, and terrified and encouraged by turns, as the priest shall think fit to set before him the threatenings or the promises of his Heavenly Father, we shall then have no very inadequate idea of the impressions which, judging from general reasonings, probably, and from the hints afforded in various parts of his writings, certainly, were made upon the poet's youthful mind.

"If, however, the sacrament of confession has a certain tendency to lead the mind to sadness and depression, the festival of the first communion is happily calculated to associate the young man's ideas of religion with sentiments of hilarity, beneficence, and a reasonable gaiety. This is a period which occurs in the Romish church only once in a year. It is always celebrated in the month of May, when nature puts on her most pleasing attire, when the fields are clothed in all their freshness, and the whole animal creation is restored to cheerfulness and vigour. A procession is formed which gives gaiety and life to the city or quarter in which it appears. The most sacred symbols of religion are brought forth, surrounded by a train of their chosen defenders and ministers: the young communicants, who are numerous of both sexes, are drawn forth in bands, and preceded by banners; they proceed from church to church through the city or town where the festival is held, and a sum of money is collected from among them, with which the indigent are relieved, and with which they sometimes proceed to release the unfortunate debtor from prison. On this occasion, the accidental distinctions of society are partially suspended, and the poorest are invited to regale themselves beneath the roofs of the parents of the richer communicants. After a day thus spent in acts of benevolence, charity, and devotion, the last march of the procession is performed by the light of torches, and the whole is concluded with that participation of the body of Christ which was the object of the festival. Certainly, religion never appears more amiable than when thus blended with gay and cheerful ideas; nor can hilarity perhaps ever be shown to greater advantage than when chastened by a sense of the frailty of our natute and the solemn obligation of our duties.

"The rite of confirmation, according to the Roman Catholic discipline, is always subsequent and never prior to the first communion." vol. i. p. 54.

Chapter the seventh holds up the customs and manners of the fourteenth century.

"The tone of manners and of the popular mind in these early ages cannot be fully understood without adverting to the Feast of Fools, of the Ass, and of Innocents, which were duly celebrated at the return of certain periods, and were long cherished with peculiar affection by the populace of this and the neighbouring countries. The indecorums practised on these occasions cannot fail to be extremely astonishing to readers of the present day, and come greatly heightened to our imagination by the uncouth and extravagant alliance which subsisted between them and the most solemn ordinances of the established religion. These festivities had in them something of the form of a dramatical exhibition, and therefore naturally offer themselves to our consideration in this place. They have been conjectured, by eminent antiquaries, to be a remnant of the old Roman Saturnalia; and those who are aware of the multitude of practices prevailing in christian Rome which were borrowed from the religious customs and institutions of pagan Rome, before the commencement of our vulgar era, will not re-

gard this as a forced or improbable conjecture.

"On the annual return of the Feast of Fools, the ceremony was commenced by the election of a pontiff, or prelate, of fools. This dignitary was suitably attended by a conclave, or chapter, of his own order. Ecclesiastics and laymen, rich and poor, joined promiscuously in the burlesque and tumultuous procession. Those who formed it were attired in the most ridiculous manner; some masked, some with their faces painted so as to produce a hideous effect, and others accoutred like women, and indulging themselves in a variety of wanton and indecent gestures. Thus prepared, they proceeded to the cathedral or principal church, of which they took possession; while the bishop of fools, habited in the ecclesiastical garments, pronounced mass, and gave his benediction to the audience. The service was interrupted from time to time by the singing of lascivious songs; and some of the assistants played at dice on the altar, while others celebrated the holy communion. Another part of the ceremony was the shaving, probably with the monastic tonsure, on a stage erected for that purpose, the precentor of fools, who, during the operation, amused the spectators with absurd gestures and contortions, and ribbald jests. Filth and the bodies of dead animals were then thrown from hand to hand, and in the faces of the performers and audience. The bishop, having quitted the church, was drawn in an open carriage, through the different streets of the town, and the cavalcade was every where welcomed with riotous mockery, festivity, and joy.

"The Feast of the Ass differed in some particulars from the Feast of Fools. A wooden ass, inclosing a speaker, was the central figure of the procession. Balaam was mounted on this ass, with an immense pair of spurs, and otherwise equipped in the most farcical manner. The angel was to appear, the ass to be unmercifully beaten, and at last to save himself from further chastisement by the dignity and good sense of his remonstrances. The miraculous brute was then to be led in triumph, in commemoration of the signal victory he had obtained over the unholy prophet. On this occasion, the whole band of the ancient patriarchs attended, to do honour to this new medium of inspiration. Six Jews and six Gentiles, among the latter of whom was the poet Virgil, made a part of his train. As the procession moved on, these personages chanted certain prayers, and conversed, in character, on the birth and kingdom of Christ. At length they arrived at the church, where mass was said as in the Feast of Fools, and at the end of each paragraph or stanza, by way of a burthen, the audience sung out a melodious braying, in imitation of the voice of the animal whose achievement they celebrated.

"These festivals, as will easily be imagined, were most cherished and cultivated in the darkest ages. The Feast of Innocents was continued to a considerably later period. This seems to have been observed in all collegiate churches through England and France. On the anniversary of St. Nicholas, the patron of scholars, and on that of the Holy Innocents, one of the children of the choir, habited in episcopal robes, with the mitre and crosier, assumed the title and state of a bishop, and exacted ecclesiastical obedience from his fellows, who were attired like priests. They took possession of the church, and performed all the offices and ceremonies usually celebrated by the bishop and his prebendaries. They also presented Moralities and shows of Miracles, with farces and other sports, but such only as were supposed compatible with decorum. Some of their proceedings are thus described in an order of council made for their suppression, in the latter part of the reign of Henry VIII. 'Whereas heretofore dyvers and many superstitious and chyldysh observances have been used, and yet to this day are observed and kept in many and sundry places of this realm—; children be strangelie decked and apparayled to counterfeit priests, bishops, and women, and so ledde, with songs and dances, from house to house, blessing the people and gathering of money; and boyes do singe masse, and preache in the pulpits, with such other unfitinge and inconvenient usages, which tend rather to derysyon than enie true glorie to God or honor of his sayntes ——.' Dr. Colet, however, dean of St. Paul's, and founder

of St. Paul's school, one of the most respectable clergymen of the age in which he lived, saw this subject in a different light. He has expressly directed, in the statutes of that school, drawn up in the year 1512, that his scholars 'shall, every Childermas (Innocents') day, come to Paule's churche, and hear the childe byshop's sermon, and after be at hygh masse; and each of them offer a penny to the childe byshop, and with them the maisters and surveyors of the scole.' It has been conjectured, that the biennial ceremony at Eton college, of the procession *ad montem*, originated in this ancient and popular practice.

"The three festivals of Easter, Whitsuntide, and Christmas, were anciently commemorated by the kings and great nobility of England with the utmost expence and magnificence. Our elder annalists apparently consider it as one indispensible part of their office to record where and how the sovereigns of this realm celebrated these periodical seasons of conviviality. One portion of the gaiety and amusement on these occasions consisted in the exhibiton of plays, mummeries, and disguisings. The Chester Mysteries, already mentioned, are accordingly denominated, from the season for which they were written, Whitsun plays. That the convivialities of these important periods might be conducted in a suitable manner, and proceed in uninterrupted succession, it was a frequent practice to appoint a temporary officer to preside over them, who was variously styled the Lord, and the Abbot, of Misrule. This mock-officer, as might be expected, was looked to rather to increase the sport than to watch over the decorum of the festival. Accordingly, in a journal preserved in the Collectanea of Leland, the writer says, 'This Cristmass [an. 5 Hen. VII, A. D. 1489] I saw no disgysyngs [at court] and but right few pleys; but ther was an abbot of misrule, that made muche sport, and did right well his office.' As lately as the reign of Edward VI, in the year 1551, this magistracy was in so high repute, that George Ferrers, one of the most considerable writers in that celebrated repository of English poetry, the Mirror of Magistrates, was appointed by the privy council to exercise it during the twelve days of Christmas: 'who (says the old chronicler) being of better credit and estimation than commonlie his predecessors had beene before, received all his commissions and warrants by the name of the maister of the king's pastimes. Which gentleman so well supplied his office, both in shew of sundrie sighs and devises of rare inventions, and in act of divers interludes and matters of pastime plaied by persons, as not onelie satisfied the common sort, but also were verie well liked and allowed by the councell, and other of skill in the like pastimes; but best of all by the yoong king himselfe, as appeered by his princelie liberalitie in rewarding that service.'

"A whimsical account has been preserved of the election and mode of proceeding of an officer bearing the same title, not resident at court or attending upon the houses of the opulent, but chosen by persons of inferior rank dwelling in their several parishes. This deserves to be cited, as particularly illustrative of the tastes and manners of our ancestors. 'First of all (says the author) the wilde heades of the parish, flocking togither, chuse them a graund captaine of mischiefe, whom they innoble with the title of Lord of Misrule; and him they crowne with great solemnity, and adopt for their king. This king annoynted chooseth forth twentie, fourty, threescore, or an hundred, like to himself, to waite upon his lordly majesty, and to guarde his noble person. Then every one of these men he investeth with his liveries of greene, yellow, or some other light wanton colour, and, as though they were not gawdy ynough, they bedecke themselves with scarffes, ribbons, and laces, hanged all over with gold ringes, pretious stones, and other jewels. This done, they tie aboute either legge twentie or fourtie belles, with riche handkerchiefes in their handes, and sometimes laid acrosse over their shoulders and neckes. Thus all thinges set in order, then have they their hobby horses, their dragons and other antickes, together with their baudie pipers and thundring drummers, to strike the devil's daunce with all. Then march this heathen company towards the church, their pypers pyping, their drummers thundring, their belles jyngling, their handkerchiefes flutter-

ing aboute their heads like madde men, their hobbie horses and other monsters skirmishing amongst the throng: and in this sorte they go to the church, though the minister be at prayer or preaching, dauncing and singing with such a confused noise, that no man can heare his own voyce; and thus these terrestrial furies spend the sabbath day. Then they have certaine papers, wherein is painted some babelerie or other, of imagerie work; and these they call my Lord of Misrule's badges, or cognizances. These they give to every one that will give them money to maintain them in this their heathenish develrie; and who will not show himself boxome to them and give them money, they shall be mocked and flouted shamefully; yea, and many times carried upon a cowlstaffe, and dived over heade and eares in water, or otherwise most horribly abused.'

"The coarseness of manner the broad humour, and the ribaldry, displayed on these occasions are essential features of the character of our ancestors in these early ages. Historians who, from a misjudged delicacy of sentiment, suppress them by no means discharge the office which they have rashly and unadvisedly undertaken, and are in danger of painting all scenes with insipidity, and all ages alike. Critics who do not bear these features in their memory are by no means qualified to do justice to our ancient poets, and will often impute their flat or indecorous passages for a fault, where, if they saw the subject in its full extent, they would be impressed with admiration and awe of the men who, in the midst of so much rudeness and ill taste, preserved in so high a degree the purity of their thoughts. Chaucer, however superior he may be considered to the age in which he lived, had yet the frailties of a man, spent his days more or less in such scenes as have been described, and was acted upon, like other men, by what he heard and saw, by what inspired his contemporaries with approbation or with rapture.

"Nothing is more characteristic of these early times than the splendid style in which persons of royal and noble rank then lived, particularly on great and solemn festivals. This was a circumstance intimately connected with the nature of the feudal establishment. As, under this scheme of policy, all landed property was construed as vesting in the lord, so all the tenants of the soil were taught to regard it as their highest privilege to be deemed his domestic servants. Though the feudal system is now to be considered as extinct, yet, as has already been remarked, a thousand vestiges of its operation are found in our present institutions. It is from this source that we derive our lord chamberlain and lord steward, our grooms of the bed-chamber, whose privilege it is to help the king to his clothes, our masters of the horse and of the hounds, and a long catalogue of offices which, relatively to our present manners, are sordid, but which are always bestowed upon persons of birth and rank. In the same manner, the different electors of Germany are variously styled the arch-marshal, or farrier, the arch-sewer, or butler, and the arch-cup-bearer, of the Holy Roman Empire.

"This system of manners unavoidably led to a profuse and magnificent style of living. Some idea may be formed of this from that memorable vestige of ancient hospitality, Westminster Hall, which, we are told, was built by William Rufus for his dining-room. Hugh Le Despenser the elder, in the reign of Edward II, in a petition presented by him to the parliament, enumerates among the contents of his larder six hundred bacon-hogs, eighty carcases of beef, and six hundred of sheep, of which he complains that he had been despoiled by the depredations of his enemies. There is an account extant of the expenditure of Thomas earl of Lancaster, grandson to Henry III, for one year (the year 1313), from which it appears that he paid in that period, on the score of his household establishment alone, a sum equal to 109,635*l.* of our present money. Among the items of this account are upward of one hundred and eighty-four tuns, or three hundred and sixty-eight pipes, of wine, which cost him, however, something less than five shillings and eight-pence, or 4*l.* 5*s.* of our present money, *per* pipe. During the reign of Richard II, ten thousand persons sat down to table every day in the royal household; and of Richard earl of Warwick, the king-maker, it is related, that when

he came to London, his retinue was so considerable, that six oxen were often eaten by them for a breakfast.

"The English nation appears at this early period to have displayed a most vehement attachment to shows and spectacles, exhibited in the open air and in places of numerous and promiscuous concourse. There is in spectacles of this nature an entirely different character from that of shows contrived by professional artists for their private emolument, and brought out in places where, a certain sum having been demanded for admission, the spectators are afterward seated at their ease, quiet and undisturbed: in the old English spectacles here alluded to, the passers-by or attendants made an essential part of the show: every thing was free and unconstrained, and every man was called upon for a certain exertion to make good his post and obtain his share of the amusement. There was a degree, therefore, of life, animation, gaiety, and perhaps humour, required or called out on such occasions, very unlike the torpid and lethargic state, in so far, at least, as regards muscular exertion and active power, of a spectator at a theatre.

"These spectacles, public in the full extent of the word, may, perhaps, all be classed under the general denomination of pageants; and the most remarkable of them were those exhibited at the inauguration of the chief magistrates of London and other corporate towns, the ceremonial of May-day, of setting the Midsummer-watch, and the shows exhibited at the coronation, or some other remarkable incident in the family, of the sovereign. At the lord mayor's show, it was customary for the fronts of the houses before which the procession passed to be covered with tapestry, arras, and cloth of gold; and at proper distances certain temporary buildings were erected, representing castles, palaces, gardens, rocks, and forests. These scenes were peopled with giants, dragons, saints, and buffoons; the Nine Worthies were favourite characters on such occasions, who usually addressed the personages in honour of whom the exhibition was made, in respective monologues; and there were also, as it appears,

'—Hercules of monsters conquering,
Huge great giants in a forest fighting
With lyons, beares, wolves, apes, foxes, and grayes,
Baiards, brockes.'

"The ceremonial of May-day is thus described by the old historian. 'In the moneth of May, the citizens of London, of all estates, lightly in every parish, or sometimes two or three parishes joyning together, had their severall mayings, and did fetch in maypoles with diverse warlike shewes, with good archers, morice dauncers, and other devices for pastime all the day long; and towards the evening they had stage playes and bonefiers in the streetes. These great mayings and maygames were made by the governors and maisters of the citie, with the triumphant setting up of the great shaft, or principall maypole, in Cornehill, before the parish church of St. Andrew, therefore called St. Andrew Undershaft.' Among the pageants exhibited at this festival was one from the ancient story of Robin Hood. He presided as Lord of the May, and a woman, or probably a man equipped as a woman, represented Maid Miriam, his faithful mistress, and was styled Lady of the May. Robin Hood was regularly followed by the most noted characters among his attendants, appropriately habited, together with a large band of outlaws, in coats of green. The first reformers were most zealous adversaries of these pageants, which they regarded as shreds and relics of popery; and bishop Latimer relates the following incident respecting them, in one of his sermons preached before Edward VI. 'Coming to a certain town on a holiday to preach, I found the church door fast locked. I taryed there halfe an houre and more, and at last the key was found, and one of the parish comes to me and sayes, Syr, this is a busy day with us, we cannot hear you; it is Robin Hood's day; the parish are gone abroad to gather for Robin Hood; I pray you let them not. I thought my rochet would have been regarded, but it would not serve; it was faine to give place to Robin Hood and his men.'

"The setting the Midsummer-watch was another festival very so-

lemnly observed, and is copiously described by the same historian. "In the moneths of June and July, on the vigiles of festivall dayes, and on the same festivall dayes in the evenings, after the sunne setting, there were usually made bonefiers in the streetes, every man bestowing wood or labour towards them; the wealthier sort also before their doores, neare to the said bonefiers, would set out tables on the vigiles, furnished with sweete breade and good drinke, and on the festivall dayes with meates and drinks plentifully, whereunto they would invite their neighbours and passengers also to sit and bee merrie with them in great familiaritie, praysing God for his benefites bestowed on them. These were called bonefiers, as well of good amitie amongest neighbours that being before at controversie, were there, by the labour of others, reconciled, and made, of bitter enemies, loving friendes, as also for the vertue that a great fire hath to purge the infection of the ayre. Then had ye besides the standing watches, all in bright harnes in every ward and streete of this citie and suburbs, a marching watch, that passed through the principal streets thereof.' To furnish this watch with lights, there were appointed nine hundred and forty men bearing cressets, each with an attendant; so that the number of cresset-men amounted to about two thousand, and the marching watch consisted of about two thousand more. The constables were equipped 'in bright harnesse, some overgilte, and every one a jornet of scarlet thereupon, and a chaine of golde. The mayor himselfe came after them, well mounted on horseback, wit his sword-bearer before him, in fayre armour, well mounted also, his footmen and torch bearers about him, henchmen twaine, upon great stirring horses, following him. The sheriffes' watches came one after the other, in like order, but not so large in number; for where the mayor had, besides his giant, three pageants, each of the sheriffes had, besides their giants, but two pageants, ech their morrice-dance.' One of these pageants, which is expressly said to be 'according to ancient custome,' is described in an ordinance, dated 1564, as consisting of 'four giants, one unicorn, one dromedary, one luce, one camel, one ass, one dragon, six hobby-horses, and sixteen naked boys.'

"The following is the description of a pageant exhibited on occasion of the marriage of Philip and Mary. 'Now, as the king came to London bridge, and as he entered at the drawbridge, was a great spectacle set up, two images, representing two giants, one named Corineus, and the other, Gogmagog, holding betweene them certeine Latine verses, which, for the vaine ostentation of flatterie, I overpasse. From London bridge they passed to the conduit in Gratious-street, which was finelie painted, and, among other things, the Nine Worthies, whereof king Henrie the Eight was one. He was painted in harnesse, having in one hand a sword, and in the other hand a booke, whereupon was written Verbum Dei, delivering the same booke (as it were) to his sonne king Edward, who was painted in a corner by him.' This last particular, it seems, gave great offence to the queen, as savouring of Protestantism, and was ordered to be expunged. Queen Elizabeth, the next in succession of the English monarchs, had a strong propensity in behalf of ostentation and show. The particulars of the mummeries and devices with which she was received at Kenelworth Castle, the seat of her favourite earl of Leicester, are too well known to need to be recited here. The pageant exhibited as she passed through London, from the Tower to Westminster, to her coronation, appears to have been singularly elaborate, and occupies no less than eight folio pages in the description of the chronicler Hollinshed. In closing his account of it, Hollinshed remarks, 'two principall signes especially noted that the queene, in all hir dooings, dooth shew hir selfe most mindfull of God's goodnesse and mercie shewed unto hir.' The first was the prayer which she uttered on leaving the Tower. 'The second was the receiving of the Bible at the little conduit in Cheape.' It was delivered to her by a child, gorgeously attired, who received it from a personage in a pageant, 'finelie and well apparalled, all clad in white silke, and directlie over hir head was set hir name and title, in Latine and English, Temporis Filia, the Daughter of Time, and on hir breast was written

hir proper name, which was Veritas, Truth, a booke being in hir hand, upon the which was written Verbum Veritatis, the Word of Truth.' This book wa 'delivered unto hir grace downe by a silken lace.' Now, 'when hir grace had learned that the Bible in English should there be offered, she thanked the citie therefore, promised the reading thereof most diligentlie, and incontinent commanded that it should be brought. At the receipt whereof, how reverendlie did she with both hir hands take it, kisse it, and laie it upon hir brest, to the great comfort of the lookers on!'

"In the sports and diversions hitherto described, the public at large must be considered as spectators, while certain individuals exerted themselves, or certain objects were exhibited, for general amusement. But we must not hence conclude that our ancestors, in the times here treated of, were inactive; the fact was directly the reverse. They were a strenuous and hardy race, living much in the open air, muscular, alert, and resolved, with an eye skilful and experienced to fix its mark, and an arm which was rarely found recreant and unequal to execute its master's purpose. There are few Englishmen so little acquainted with their country's story, as not readily to conjure up to themselves the stern baron and adventurous knight of ancient times, whom no danger could appal and no hardship subdue; or the firm and well-strung yeomanry, whose nerve of mind and strength of frame had so large a share in securing the victories of their native isle." vol. i. p. 111.

We shall only add the remarks on Chaucer's works.

"There is nothing more ardently to be wished by the admirers of Chaucer, than that a correct and elaborate edition should be made of his works, and that some of the same exertions should be spent upon illustrating them, which have of late years been so liberally employed upon the productions of Shakespear and Milton. Mr. Tyrwhit, indeed, has taken much pains, and in many respects to excellent purpose, with the Canterbury Tales; but nothing can be more miserable than the condition of the printed copies of the rest of our author's works. The editors have not given themselves the trouble to mark the chasms above mentioned; and we are often tempted to believe that they were not even at the pains carefully to read over the pieces of which they had the presumption to call themselves editors. A vulgar judgment has been propagated, by slothful and indolent persons, that the Canterbury Tales are the only part of the works of Chaucer worthy the attention of a modern reader; and this has contributed to the wretched state in which his works are still permitted to exist. How much truth there is in this sentiment the reader of these volumes will be enabled to determine.

"Nothing can be more pernicious than the opinion, which idleness and an incurious temper alone have hitherto sufficed to maintain, that the modern writers of verse in any country are to be styled the poets of that country. This absurdity was never carried to a greater extreme than in the book entitled Johnson's Lives of the Most Eminent English Poets. The first poet in his series is Cowley; and, if the title of his book were properly filled up, it would stand, Lives of the Most Eminent English Poets, from the Decline of Poetry in England to the Time of the Author. The brilliant and astonishing ages of our poetry are wholly omitted. Milton is the only author in Johnson's series who can lay claim to a true sublimity of conception and an inexhaustible storehouse of imagery. Pope is an elegant writer, and expresses himself with admirable neatness of compression. Dryden is a man of an ardent and giant mind, who pours out his sentiments in a fervour and tumult of eloquence, and imparts an electricity of pleasure to every reader capable of understanding his excellence. But it is not in Dryden and Pope, in their contemporaries and successors, that we are to look for the peculiar and appropriate features of poetry, for that which separates and distinguishes poetry from every other species of composition. It is Spenser, it is Shakespear, it is Fletcher, with some of their contemporaries and predecessors, who are our genuine poets, who are the men that an Englishman of a poetical soul would gather round him, when he challenges all the world, and stands up and proudly asks, where, in all the ages of literature and refinement,

he is to find their competitors and their rivals?

"It is easy to perceive, and has been verified in the example of all ages and climates, that poetry has been the genuine associate of the earlier stages of literature. There is then a freshness in language admirably adapted to those emotions which poetry delights to produce. Our words are then the images of things, the representatives of visible and audible impressions; after a while, too many of our words become cold and scientific, perfectly suited to topics of reasoning, but unfitted for imagery and passion, and dealing in abstractions and generalities, instead of presenting to us afresh the impressions of sense. The attempts of the poet are boldest and most successful when the whole field is open to him, when he must seek for models in distant ages and countries, not when the excellence to which he aspires is preoccupied by poets in his own language whose merits and reputation he cannot hope to equal. Criticism, too, though it may make many judges, never, perhaps, ripened one genius: it is a deadly foe to bold and adventurous attempts, and scarcely leaves any hope of success but to him who aspires to please us just as we have been pleased a hundred times before.

"One circumstance which has contributed to the neglect into which the works of Chaucer have fallen, is the supposition that his language is obsolete. It is not obsolete; it is not more obscure than the language of Spenser, and scarcely more than that of Shakespear. Most of the English writers, from the death of Chaucer to the times of Elizabeth, are more obscure than our poet: the English tongue underwent little alteration till the reign of that princess. Chaucer's style, in his principal works, is easy, flowing, and unaffected; and such a style, whatever may have been the circumstances of the writer, can almost never be obscure. We take ten times more pains to familiarize ourselves with the idioms of Italy and France, than would be necessary to master that of the old English writers; while this latter acquisition would be forty times more useful, since, in addition to the intrinsic merits of their works, we should cultivate the fine poetical and moral feeling annexed to the contemplation of a venerable antiquity, and since it is only by observing the progressive stages of a language that we can become thoroughly acquainted with its genius, its characteristic features, and its resources. All that repels us in the language of Chaucer is merely superficial appearance and first impression: contemplate it only with a little perseverance, and what seemed to be deformity will, in many instances, be converted into beauty. A fortnight's application would be sufficient to make us feel ourselves perfectly at home with this patriarch of our poetry.

"Another obstacle which has prevented the general study and reading of Chaucer is, the real or supposed defects of his versification. Dryden has gone so far as to affirm, 'that common sense must convince the reader [of Chaucer] that equality of numbers in every verse, which we call heroic, was either not known or not always practised in Chaucer's age. It were an easy matter to produce some thousands of his verses which are lame, for want of half a foot, and sometimes a whole one, and which no pronunciation can make otherwise.' But Dryden was a very hasty and peremptory decider; and often, in the eagerness with which he finished his works for the press, criticised works which he had not seen. A memorable instance of this is his assertion that 'Shakespear was the first who invented that kind of writing which we call blank verse;' whereas Gorboduc, and almost all our old English plays, are in this style.

"The versification of Chaucer will indeed, at first glance, to an unprepared reader, appear sufficiently to answer Dryden's description; but a little reflection will shew it to be a mistake. The defect which Dryden imputes to our author will, at least in all his principal works, be corrected by a very obvious expedient, which comes illustrated to us by the mechanism of the French heroic verse. Languages vary, in different periods of their history, as to the fashion of their pronunciation. Many letters are pronounced at first, which afterward, by a sort of tacit consent, are dropped in speech. Thus it was in French. In the progress of that language, it hap-

pened that certain authors seized the national taste at a period when syllables were sounded, which since, in French speaking, have been lost. Hence it has happened that these popular authors fixed the national versification, that certain syllables are counted to this day in French verse which are slurred in prose, and that the pronunciation of their verse and their prose continues to differ. We had no such permanently popular authors in the remoter stages of our language. Chaucer has done nothing more in this respect than was done by the early French poets; with this difference, that the modern writers of English have not, like the modern writers of French, continued the practice.

"There is, however, a considerable distinction, and that evidently to the disadvantage of Chaucer. The established French versification lengthens the mute syllables, under certain circumstances, but this is according to a known and invariable rule, and the eye of the reader is never puzzled to discover the scheme of harmony proposed by the author. Chaucer, on the contrary, preserves or sinks the sound of his syllables arbitrarily, to suit his own convenience; the reader is frequently unable at a glance to discover his scheme of harmony, and it is extremely difficult to do justice to his versification in the act of reading his poetry aloud to an auditor. An edition of Chaucer, designed for general reading, ought undoubtedly, by accents or some equivalent expedient, to mark, in certain cases, to the eye the manner in which the verse is to be pronounced.

"It is a circumstance not unworthy of notice, that the poem of the Court of Love was written in the year which witnessed the memorable battle of Cressy. The energies of the English nation, in these two memorable monuments of intellect and valour, ascended to a certain pitch of eminence at the same time. I would not be thought by any means to equal the merits of the warrior and the poet. War, in the eye of a sound moralist, is the most humiliating attitude in which human nature can exhibit itself. A thousand men murdered on a field, by other men, to whom they are total strangers, for a miserable question of political speculation, by which, ninety-nine times out of a hundred, whichever party obtains the victory, no party is the gainer, is a spectacle to make us curse existence and the human form we bear. A war, like that of Edward III, to impose, by the juggle of a college of heralds, a foreign marauder as their first magistrate, upon a nation who agree to behold his attempt with abhorrence, is as unjustifiable a war as the imagination can conceive.

"Yet war may in some cases be necessary, and, if necessary, then just. Men must unite in society, and ought to enable themselves to defend their society against incroachments. The strength of muscle and sinew, any more than the strength of intellect or imagination, ought not to be despised, and deserves to be cultivated. But, abstracting the moral application of military prowess, it is, on every supposition, an energy, and, as such, is worthy of honour. The energies of Alexander and Cæsar, however we decide upon the propriety of the manner in which they were used, might, with a little variation in the employment, have generated the most essential benefits to mankind. Power is on its own account worthy of estimation: till it is put into action, it rests indifferently between moral praise and blame; but with power, great good can be effected; without it, there can be nothing worthy of commendation. We do well then to be proud of the quality of our ancestors, which won the astonishing battles of Cressy, Poitiers, and Azincour; though we shall also do well to deplore the perverseness and guilt of its application." vol. i. p. 251.

(To be concluded in our next.)

CXX. PARIS, *as it was and as it is*; *or, a Sketch of the French Capital, illustrative of the Effects of the Revolution, with respect to Sciences, Literature, Arts, Religion, Education, Manners, and Amusements; comprising, also, a correct Account of the most remarkable National Establishments and Public Buildings. In a Series of Letters, written by an*

English Traveller, during the years 1801—2, to a Friend in London. 8vo. 2 vols. about 500 pages each. 11. 1s. C. and R. Baldwin.

THIS copious and entertaining work throws light on the French metropolis, by a distinct account of the several places most worthy of notice. We shall insert the introduction.

" INTRODUCTION,

" On ushering into the world a literary production, custom has established that its parent should give some account of his offspring. Indeed, this becomes the more necessary at the present moment, as the short-lived peace which gave birth to the following sheets had already ceased before they were entirely printed; and the war in which England and France are now engaged is of a nature calculated not only to rouse all the energy and ancient spirit of my countrymen, but also to revive their prejudices and inflame their passions, in a degree proportionate to the enemy's boastful and provoking menace.

" I therefore premise, that those who may be tempted to take up this publication merely with a view of seeking aliment for their enmity, will, in more respects than one, probably find themselves disappointed The two nations were not rivals in arms, but in the arts and sciences, at the time these letters were written and committed to the press; consequently, they have no relation whatever to the present contest. Nevertheless, as they refer to subjects which manifest the indefatigable activity of the French in the accomplishment of any grand object, such parts may, perhaps, furnish hints that may not be altogether unimportant at this momentous crisis.

" The plan most generally adhered to throughout this work being detailed in Letter V, a repetition of it here would be superfluous, and the principal matters to which the work itself relates are specified in the title. I now come to the point.

" A long residence in France, and particularly in the capital, having afforded me an opportunity of becoming tolerably well acquainted with its state before the revolution, my curiosity was strongly excited to ascertain the changes which that political phenomenon might have effected. I accordingly availed myself of the earliest dawn of peace to cross the water and visit Paris. Since I had left that city, in 1789—90, a powerful monarchy, established on a possession of fourteen centuries, and on that sort of national prosperity which seemed to challenge the approbation of future ages, had been destroyed by the force of opinion, which, like a subterraneous fire, consumed its very foundations, and plunged the nation into a sea of troubles, in which it was, for several years, tossed about, amid the wreck of its greatness.

" This is a phenomenon of which antiquity affords no parallel; and it has produced a rapid succession of events so extraordinary as almost to exceed belief.

" It is not the crimes to which it has given birth that will be thought improbable; the history of revolutions, as well ancient as modern, furnishes but too many examples of them, and few have been committed the traces of which are not to be found in the countries where the imagination of the multitude has been exalted by strong and new ideas respecting liberty and equality. But what posterity will find difficult to believe is, the agitation of men's minds and the effervescence of the passions, carried to such a pitch, as to stamp the French revolution with a character bordering on the marvellous.—Yes, posterity will have reason to be astonished at the facility with which the human mind can be modified and made to pass from one extreme to another; at the suddenness, in short, with which the ideas and manners of the French were changed; so powerful, on the one hand, is the ascendency of certain imaginations, and, on the other, so great is the weakness of the vulgar!

" It is in the recollection of most persons, that the agitation of the public mind in France was such, for a while, that, after having overthrown the monarchy and its supports, rendered private property insecure, and destroyed individual freedom, it threatened to invade foreign countries, at the same time pushing before it liberty, that first blessing of man, when it is founded on laws, and the most

dangerous of chimeras, when it is without rule or restraint.

"The greater part of the causes which excited this general commotion existed before the assembly of the states-general in 1789: it is, therefore, important to take a mental view of the moral and political situation of France at that period, and to follow, in imagination at least, the chain of ideas, passions, and errors, which, having dissolved the ties of society and worn out the springs of government, led the nation by gigantic strides into the most complete anarchy.

"Without enumerating the different authorities which successively ruled in France after the fall of the throne, it appears no less essential to remind the reader, that, in this general disorganization, the inhabitants themselves, though breathing the same air, scarcely knew that they belonged to the same nation. The altars overthrown, all the ancient institutions annihilated, new festivals and ceremonies introduced, factious demagogues honoured with an apotheosis, their busts exposed to public veneration, men and cities changing names, a portion of the people infected with atheism and disguised in the livery of guilt and folly—all this, and more, exercised the reflection of the well-disposed in a manner the most painful. In a word, though France was peopled with the same individuals, it seemed inhabited by a new nation, entirely different from the old one, in its government, its creed, its principles, its manners, and even its customs.

"War itself assumed a new face. Every thing relating to it became extraordinary: the number of the combatants, the manner of recruiting the armies, and the means of providing supplies for them—the manufacture of powder, cannons, and musquets—the ardour, impetuosity, and forced marches, of the troops—their extortions, their successes, and their reverses—the choice of the generals, and the superior talents of some of them, together with the springs by which these enormous bodies of armed men were moved and directed, were equally new and astonishing.

"History tells us, that in poor countries, where nothing inflames cupidity and ambition, the love alone of the public good causes changes to be tried in the government, and that those changes derange not the ordinary course of society; whereas, among rich nations, corrupted by luxury, revolutions are always effected through secret motives of jealousy and interest; because there are great places to be usurped and great fortunes to be invaded. In France, the revolution covered the country with ruins, tears, and blood, because means were not to be found to moderate in the people that revolutionary spirit, which parches, in the bud, the promised fruits of liberty, when its violence is not repressed.

"Few persons were capable of keeping pace with the rapid progress of the revolution. Those who remained behind were considered as guilty of desertion. The authors of the first constitution were accused of being royalists; the old partisans of republicanism were punished as moderates; the land-owners, as aristocrats; the monied men, as corrupters; the bankers and financiers, as blood-suckers; the shop-keepers, as promoters of famine; and the newsmongers, as alarmists. The factious themselves, in short, were alternately proscribed, as soon as they ceased to belong to the ruling faction.

"In this state of things, society became a prey to the most baneful passions: mistrust entered every heart, friendship had no attraction, relationship no tie, and men's minds, hardened by the habit of misfortune or overwhelmed by fear, no longer opened to pity.

"Terror compressed every imagination; and the revolutionary government, exercising it to its fullest extent, struck off a prodigious number of heads, filled the prisons with victims, and continued to corrupt the morals of the nation by staining it with crimes.

"But all things have an end. The tyrants fell, the dungeons were thrown open, numberless victims emerged from them, and France seemed to recover new life; but, still bewildered by the revolutionary spirit, wasted by the concealed poison of anarchy, exhausted by her innumerable sacrifices, and almost paralyzed by her own convulsions, she made but impotent efforts for the enjoyment of liberty and justice. Taxes became more burden-

some, commerce was annihilated, industry without aliment, paper-money without value, and specie without circulation. However, while the French nation was degraded at home by this series of evils, it was respected abroad through the rare merit of some of its generals, the splendour of its victories, and the bravery of its soldiers.

"During these transactions, there was formed in the public mind that moral resistance which destroys not governments by violence, but undermines them. The intestine commotions were increasing, the conquests of the French were invaded, their enemies were already on the frontiers, and the division which had broken out between the directory and the legislative body again threatened France with a total dissolution, when a man of extraordinary character and talents had the boldness to seize the reins of authority, and stop the further progress of the revolution.* Taking at the full the tide which leads on to fortune, he at once changed the face of affairs, not only within the limits of the republic, but throughout Europe. Yet, after all their triumphs, the French have the mortification to have failed in gaining that for which they first took up arms, and for which they have maintained so long and so obstinate a struggle.

"When a strong mound has been broken down, the waters whose amassed volume it opposed rush forward, and, in their impetuous course, spread afar terror and devastation. On visiting the scene where this has occurred, we naturally cast our eyes in every direction, to discover the mischief which they have occasioned by their irruption; so, then, on reaching the grand theatre of the French revolution, did I look about for the traces of the havoc it had left behind; but, like a river which had regained its level, and flowed again in its natural bed, this political torrent had subsided, and its ravages were repaired in a manner the most surprising.

"However, at the particular request of an estimable friend, I have endeavoured to draw the contrast which, in 1789-90 and 1801-2, Paris presented to the eye of an impartial observer. In this arduous attempt, I have not the vanity to flatter myself that I have been successful, though I have not hesitated to lay under contribution every authority likely to promote my object. The state of the French capital before the revolution I have delineated from the notes I had myself collected on the spot, and for which purpose I was, at that time, under the necessity of consulting almost as many books as Don Quixote read on knight-errantry; but the authors from whom I have chiefly borrowed are, St. Foix, Mercier, Dulaure, Pujoulx, and Biot.

"My invariable aim has been to relate, *sine ira nec studio*, such facts and circumstances as have come to my knowledge, and to render to every one that justice which I should claim for myself. After a revolution which has trenched on so many opposite interests, the reader cannot be surprised

"* Of two things, we are left to believe one. Bonaparte either was or was not invited to put himself at the head of the government of France. It is not probable that the directory should send for him from Egypt in order to say to him, 'we are fools and drivelers, unfit to conduct the affairs of the nation; so turn us out of office and seat yourself in our place.' Nevertheless, they might have hoped to preserve their tottering authority through his support. Be this as it may, there is something so singular in the good fortune which has attended Bonaparte from the period of his quitting Alexandria, that, were it not known for truth, it might well be taken for fiction. Sailing from the road of Aboukir, on the 24th of August, 1799, he eludes the vigilance of the English cruisers, and lands at Frejus, in France, on the 14th of October following, the forty-seventh day after his departure from Egypt. On his arrival in Paris, so far from giving an account of his conduct to the directory, he turns his back on them; accepts the proposition made to him, from another quarter, to effect a change in the government; on the 9th of November, carries it into execution; and profiting by the POPULARIS AURA, fixes himself at the head of the state, at the same time kicking down the ladder by which he climbed to power. To achieve all this with such promptitude and energy, most assuredly required a mind of no common texture; nor can any one deny that ambition would have done but little towards its accomplishment, had it not been seconded by extraordinary firmness.

if information, derived from such a variety of sources, should sometimes seem to bear the character of party-spirit. Should this appear *on the face of the record*, I can only say, that I have avoided entering into politics, in order that no bias of that sort might lead me to discolour or distort the truths I have had occasion to state; and I have totally rejected those communications which, from their tone of bitterness, personality, and virulence, might be incompatible with the general tenour of an impartial production.

"Till the joint approbation of some competent judges, who visited the French capital after having perused, in manuscript, several of these letters, had stamped on them a comparative degree of value, no one could think more lightly of them than the author. Urged repeatedly to produce them to the public, I have yielded with reluctance, and in the fullest confidence that, notwithstanding the recent change of circumstances, a liberal construction will be put on my sentiments and motives. I have taken care that my account of the national establishments in France should be perfectly correct; and, in fact, I have been favoured with the principal information it contains by their respective directors. In regard to the other topics on which I have touched, I have not failed to consult the best authorities, even in matters which, however trifling in themselves, acquire a relative importance, from being illustrative of some of the many-coloured effects of a revolution which has humbled the pride of many, deranged the calculations of all, disappointed the hopes of not a few, and deceived those even by whom it had been engendered and conducted.

"Yet, whatever pains I have taken to be strictly impartial, it cannot be denied, that, in publishing a work of this description, at a time when the self-love of most men is mortified and their resentment awakened, I run no small risk of displeasing all parties, because I attach myself to none, but find them all more or less deserving of censure. Without descending either to flattery or calumny, I speak both well and ill of the French, because I copy nature, and neither draw an imaginary portrait, nor write a systematic narrative. If I have occasionally given vent to my indignation, in glancing at the excesses of the revolution, I have not withheld my tribute of applause from those institutions, which, being calculated to benefit mankind, by the gratuitous diffusion of knowledge, would reflect honour on any nation. In other respects, I have not been unmindful of that excellent precept of Tacitus, in which he observes, that 'the principal duty of an historian is to rescue from oblivion virtuous actions, and to make bad men dread infamy and posterity for what they have said and done.'

"In stating facts, it is frequently necessary to support them by a relation of particular circumstances, which may corroborate them in an unquestionable manner. Feeling this truth, I have sometimes introduced myself on my canvas, merely to shew that I am not an ideal traveller: I mean one of those pleasant fellows who travel post in their elbow-chair, sail round the world on a map suspended to one side of their room, cross the seas with a pocket-compass lying on their table, experience a shipwreck by their fireside, make their escape when it scorches their shins, and land on a desart island in their robe de chambre and slippers.

"I have, therefore, here and there mentioned names, time, and place, to prove that, bona fide, I went to Paris immediately after the ratification of the preliminary treaty. To banish uniformity in my description of that metropolis, I have, as much as possible, varied my subjects. Fashions, sciences, absurdities, anecdotes, education, fetes, useful arts, places of amusement, music, learned and scientific institutions, inventions, public buildings, industry, agriculture, &c. &c. &c. being all jumbled together in my brain, I have thence drawn them, like tickets from a lottery; and it will not, I trust, be deemed presumptuous in me to indulge a hope that, in proportion to the blanks, there will be found no inadequate number of prizes.

"I have pointed out the immense advantages which France is likely to derive from her schools for public services, and other establishments of striking utility, such as the Depot de la Guerre and the Depot de la Marine, in order that the British govern-

ment may be prompted to form institutions which, if not exactly similar, may at least answer the same purpose. Instead of copying the French in objects of fickleness and frivolity, why not borrow from them what is really deserving of imitation?

"It remains for me to observe, by way of stimulating the ambition of British genius, that, in France, the arts and sciences are now making a rapid and simultaneous progress; first, because the revolution has made them popular in that country, and, secondly, because they are daily connected by new ties, which, in a great measure, render them inseparable. Facts are there recurred to, less with a view to draw from them immediate applications, than to develope the truths resulting from them. The first step is from these facts to their most simple consequences, which are little more than bare assertions: from these, the savans proceed to others more minute, till, at length, by imperceptible degrees, they arrive at the most abstracted generalities. With them, method is an induction incessantly verified by experiment: whence it gives to human intelligence, not wings, which lead it astray, but reins, which guide it. United by this common philosophy, the sciences and arts, in France, advance together; and the progress made by one of them serves to promote that of the rest. There, the men who profess them, considering that their knowledge belongs not to themselves alone, not to their country alone, but to all mankind, are continually striving to increase the mass of public knowledge. This they regard as a real duty, which they are proud to discharge; thus treading in the steps of the most memorable men of past ages.

"Then, while the more unlearned and unskilled among us are emulating the patriotic enthusiasm of the French, in volunteering, as they did, to resist invasion, let our men of science and genius exert themselves not to be surpassed by the industrious savans and artists of that nation; but let them act on the principle inculcated by the following sublime idea of our illustrious countryman, the founder of modern philosophy. 'It may not be amiss (says Bacon) to point out three different kinds, and, as it were, degrees, of ambition. The first, that of those who desire to enhance, in their own country, the power they arrogate to themselves: this kind of ambition is both vulgar and degenerate. The second, that of those who endeavour to extend the power and domination of their country over the whole of the human race: in this kind, there is certainly a greater dignity, though, at the same time, no less a share of cupidity. But should any one strive to restore and extend the power and domination of mankind over the universality of things, unquestionably such an ambition (if it can be so denominated), would be more reasonable and dignified than the others. Now the empire of man over things has its foundation exclusively in the arts and sciences; for it is only by an obedience to her laws, that nature can be commanded.'

"*London*, June 10, 1803."

p. xxiii.

We also select an interesting account of the museum of monuments.

"*Museum of French Monuments.*

"Here, neither do insignia of triumph call to mind the afflicting scenes of war, nor do emblems of conquest strike the eye of the travelled visitor, and damp his enjoyment, by blending with it bitter recollections. Vandalism is the only enemy from whose attacks the monuments here assembled have been rescued.

"This museum, which has, in fact, been formed out of the wrecks of the revolutionary storm, merits particular attention. Although it was not open to the public, for the first time, till the 15th of Fructidor, year 3 (2nd of September, 1795), its origin may be dated from 1790, when the constituent assembly, having decreed the possessions of the clergy to be national property, charged the committee of alienation to exert their vigilance for the preservation of all the monuments of the arts spread throughout the wide extent of the ecclesiastical domains.

"The philanthropic La Rochefoucauld (the last duke of the family), as president of that committee, fixed on a number of artists and literati to select such monuments as the committee were anxious to preserve. The

municipality of Paris, being specially entrusted, by the national assembly, with the execution of this decree, also nominated several literati and artists of acknowledged merit to co-operate with the former in their researches and labours. Of this association was formed a commission, called Commission des Monumens. From that epoch, proper places were sought for the reception of the treasures which it was wished to save from destruction. The committee of alienation appointed the ci-devant monastery of the Petits Augustins for the monuments of sculpture and pictures, and those of the Capucins, Grands Jesuites, and Cordeliers, for the books and manuscripts.

"By these means, the monuments in the suppressed convents and churches were, by degrees, collected in this monastery, which is situated in the Rue des Petits Augustins, so named after that order of monks, whose church here was founded, in 1613, by Marguerite de Valois, first wife of Henry IV.

"At the same period, Alexandre Lenoir was appointed by the constituent assembly director of this establishment. As I shall have frequent occasion to mention the name of that estimable artist, I shall here content myself with observing, that the choice did honour to their judgment.

"In the mean time, under pretext of destroying every emblem of feudality, the most celebrated master-pieces were consigned to ruin; but the commission before-mentioned opportunely published instructions respecting the means of preserving the valuable articles which they purposed to assemble.

"The national convention also gave indisputable proof of its regard for the arts, by issuing several decrees in their favour. Its committee of public instruction created a commission, composed of distinguished literati and artists of every class, for the purpose of keeping a watchful eye over the preservation of the monuments of the arts. The considerable number of memoirs, reports, and addresses, diffused through the departments by this learned and scientific association enlightened the people, and arrested the arm of those modern Vandals who took a pleasure in mutilating the most admired statues, tearing or defacing the most valuable pictures, and melting casts of bronze of the most exquisite beauty.

"Among the numerous reports to which these acts of blind ignorance gave birth, three, published by Gregoire, ex bishop of Blois, claim particular distinction, no less on account of the taste and zeal which they exhibit for the advancement of literature and the fine arts, than for the invective with which they abound against the madness of irreligious barbarism. This last stroke, aptly applied, was the means of recovering many articles of value, and of preserving the monuments still remaining in the provinces.

"In these eventful times, Lenoir, the conservator of the rising museum, collected, through his own indefatigable exertions, a considerable number of mausolea, statues, bas reliefs, and busts, of every age and description. No sooner did a moment of tranquillity appear to be re-established in this country, than he proposed to the government to place all these monuments in historical and chronological order, by classing them, according to the age in which they had been executed, in particular halls or apartments, and giving to each of these apartments the precise character peculiar to each century. This plan, which, in its aggregate, united the history of the art and that of France, by means of her monuments, met with general approbation, and was accordingly adopted by the members of the government.

"Thus, throughout this museum, the architectural decorations of the different apartments are of the age to which the monuments of sculpture contained in each belongs; and the light penetrates through windows of stained glass, from the designs of Raphael, Primaticcio, Albert Durer, Le Sueur, &c.

"Come then, let us visit this museum, and endeavour to discriminate the objects which may be most interesting both to the artist and historian. We first enter the

"*Antichamber.*

"This apartment presents itself to our inquisitive looks as a hall of in-

troduction, which may not be unaptly compared to the preface of a grand work. Here we behold a crowd of monuments, arranged methodically, so as to prepare our eyes for tracing the different ages through which we have to travel.

" We first remark those altars, worn by the hand of time, on which the trading Gauls of the ancient Lutetia, now Paris, sacrificed to the gods in the time of Tiberius, Jupiter, Mars, Vulcan, Mercury, Venus, Pan, Castor and Pollux, and the religious ceremonies here sculptured, are sufficient to attest that the Parisians were then idolaters, and followed the religion of the Romans, to whom they were become tributary. The inscriptions on each of these monuments, which are five in number, leave no doubt as to their authenticity and the epoch of their erection.

" These altars, five in number, are charged with bas-reliefs, and the first of them is inscribed with the following words in Latin.

' TIB. CAESARE.
AVG. IOVI OPTVMO
MAXSVMO *(aram)* M.
NAVTAE. PARISIACI
PUBLICE POSIERVNT.

' Tiberius Cæsar having accepted, or taken, the name of Augustus, the navigators *(Nautæ)* belonging to the city of Paris, publicly consecrated this altar to Jupiter, the most great and most good.'

" In 1711, these monuments were dug up from the choir of the cathedral of Notre Dame, out of the foundations of the ancient church of Paris, constructed by Childebert, on the ruins of a temple, formerly dedicated to Isis, which he caused to be demolished. Near them we see the great goddess of the Germans figure under the name of Nehalennia, in honour of whom that people had erected a great number of monuments, some of which were discovered in the year 1646, when the sea retired from the island of Walcheren.

" Capitals, charged with bas-reliefs, taken from a subterraneous basilic, built by Pepin, have likewise been collected, and follow those which I have just mentioned. Next comes the tomb of Clovis, which exhibits that prince lying at length: he is humbling himself before the Almighty, and seems to be asking him forgiveness for his crimes. We likewise see those of Childebert and of the cruel Chilperic. The intaglio, relieved by inlaid pieces of mosaic, of queen Fredegond, has escaped the accidents of twelve centuries. Just heaven! what powers have disappeared from the face of the earth since that period! and to what reflections does not this image, still existing of that impious woman, give birth in the mind of the philosopher! Charlemagne, who was buried at Aix-la-Chapelle, seated on a throne of gold, appears here, in a haughty attitude, with his sword in his hand, still to be giving laws to the world!

" As might naturally be supposed, most of these figures have suffered much by the rude attacks of time; but, in spite of his indelible impression, the unpolished hand of the sculptor is still distinguishable, and betrays the degraded state of the arts during the darkness of the middle ages. Let us pass into the

" *Hall of the thirteenth century.*

" Here we shall remark arches in the Gothic style, supported by thick pillars, according to the architecture of that period. Ornaments in the form of culs-de-lampe terminate the centre of the arches, which are painted in azure-blue and charged with stars. When temples were begun to be sheltered or covered, nations painted the inside of the roof in this manner, in order to keep in view the image of the celestial canopy to which they directed all their affections, and to preserve the memory of the ancient custom of offering up sacrifices to the divinity in the open air.

" Here the statue of Lewis IX, surnamed the Saint, is placed near that of Philip, one of his sons, and of Charles, his brother, king of Sicily, branded in history, by having, through his oppression, driven his subjects into revolt, and caused the massacre of the French in that island, in 1277; a massacre well known by the name of the Sicilian Vespers.

" It seems that it was the fashion, in those days, for kings themselves to be bearers at funerals. We are told

by St. Foix, that the body of Lewis, another son of the Saint, who died in 1661, aged 26, and whose cenotaph is here, was first carried to St. Denis, and thence to the abbey of Royaumont, where it was interred. 'The greatest lords of the kingdom (says he) alternately bore the coffin on their shoulders, and Henry III, king of England, carried it himself for a considerable time, as feudatory of the crown.'

"Philip III, too, above-mentioned, having brought to Paris the remains of his father, from Tunis, in Africa, carried them, barefooted, on his shoulders, to St. Denis. Wherever he rested by the way, towers were erected, in commemoration of this act of filial piety; but these have been destroyed since the revolution.

"The casements of this hall, in the form of ogives, are ornamented with stained glass of the first epoch of the invention of that art. We now come to the

"*Hall of the fourteenth century.*

"This hall shews us the light yet splendid architecture of the Arabs, introduced into France in consequence of the crusades. Here are the statues of the kings that successively appeared in this age, down to king John, who was taken prisoner by Edward the black prince, at the battle of Poictiers. They are clad after the manner of their time, and lying at length on a stylobate, strewn with flower de luces. Twenty-two knights, each mounted on lions, armed cap-a-pie, represented of the natural size, and coloured, fill ogive niches ornamented with mosaic designs, relieved with gold, red, and blue.

"The tombs of Charles V, surnamed the Wise, and of the worthy constable Du Guesclin, together with that of Sancerre, his faithful friend, rise in the middle of this apartment, which presents to the eye all the magnificence of a Turkish mosque. After having quitted it, what a striking contrast do we not remark on entering the

"*Hall of the fifteenth century!*

"Columns, arabesque cielings charged with gilding, light pieces of sculpture applied on blue and violet grounds, imitating cameo, china, or enamel—every thing excites astonishment, and concurs in calling to mind the first epoch of the regeneration of the arts in this country.

"The ideas of the amateur are enlivened in this brilliant apartment: they prepare him for the gratification which he is going to experience at the sight of the beautiful monuments produced by the age, so renowned, of Francis I. There, architecture predominates over sculpture; here, sculpture over architecture.

"The genius of Raphael paved the way to this impulse of regeneration: he had recently produced the decorations of the Vatican, and the admirable effect of these master-pieces of art kindled an enthusiasm in the mind of the artists who travelled. On their return to France, they endeavoured to imitate them: in this attempt, Jean Juste, a sculptor, sent to Rome at the expence of the cardinal d'Amboise, was the most successful.

"First, we behold the mausoleum of Louis d'Orleans, victim of the faction of the duke of Burgundy, and that of his brother Charles, the poet. Near them is that of Valentine de Milan, the inconsolable wife of the former, who died through grief the year after she lost her husband. As an emblem of her affliction, she took for her device a watering-pot stooped, whence drops kept trickling in the form of tears: let it not be imagined, however, that it was on account of his constancy that this affectionate woman thus bewailed him till she fell a victim to her sorrow.

"Louis d'Orleans was a great seducer of ladies of the court, and of the highest rank too, says Brantome. Indeed, historians concur in stating, that to a brilliant understanding he joined the most captivating person. We accordingly find that the duchess of Burgundy and several others were by no means cruel to him; and he had been supping tete-a-tete with queen Isabeau de Baviere, when, in returning home, he was assassinated, on the twenty-third of November, 1407. His amorous intrigues at last proved fatal to the English, as you will learn from the following story, related by the same author.

"One morning, M. d'Orleans having in bed with him a woman of quality, whose husband came to pay

him an early visit, he concealed the lady's head, while he exhibited the rest of her person to the contemplation of the unsuspecting intruder, at the same time forbidding him, as he valued his life, to remove the sheet from her face. Now the cream of the jest was, that, on the following night, the good soul of a husband, as he lay beside his dear, boasted to her that the duke of Orleans had shewn him the most beautiful woman that he had ever seen; but that for her face he could not tell what to say of it, as it was concealed under the sheet. 'From this little intrigue (adds Brantome) sprang that brave and valiant bastard of Orleans, count Dunois, the pillar of France and the scourge of the English.'

"Here we see the statues of Charles VI, and of Jane of Burgundy. The former being struck by a coup de soleil, became deranged in his intellects and imbecile, after having displayed great genius: he is represented with a pack of cards in his hand, to denote that they were first invented for that prince's diversion. The latter was duchess of Beaufort, wife to the duke who commanded the English army against Charles VII, and, as brother to our Henry IV, was appointed regent of France during the minority of his nephew, Henry V.

"Next come those of Renée d'Orleans, grand-daughter of the intrepid Dunois; and of Philippe de Comines, celebrated by his memoirs of the tyrant Lewis XI, whose statue faces that of Charles VII, his father.

"The image of Joan of Arc, whom that king had the baseness to suffer to perish, after she had maintained him on the throne, also figures in this hall, with that of Isabeau de Baviere. The shameful death of the Maid of Orleans, who, as every one knows, was, at the instigation of the English, condemned as a witch, and burnt alive at Rouen, on the 30th of May, 1430, must inspire with indignation every honest Englishman who reflects on this event, which will ever be a blot in the page of our history. Isabeau affords a striking example of the influence of a queen's morals on the affections of the people. On her first arrival in Paris, she was crowned by angels, and received from the burghers the most magnificent and costly presents. At her death, she was so detested by the nation, that in order to convey her body privately to St. Denis, it was embarked in a little skiff at Port-Landri, with directions to the waterman to deliver it to the abbot.

"The superb tomb of Lewis XII, placed in the middle of this apartment, displays great magnificence; and his statue, lying at length, which represents him in a state of death, recalls to mind that moment, so grievous to the French people; who exclaimed, in following his funeral procession to St. Denis, 'our good king, Lewis XII, is dead, and we have lost our father.'

"The historian delights to record a noble trait of that prince's character. Lewis XII had been taken prisoner at the battle of St. Aubin by Louis de la Trimouille, who, fearing the resentment of the new king, and wishing to excuse himself for his conduct, received this magnanimous reply: "it is not for the king of France to revenge the quarrels of the duke of Orleans."

"The statue of Pierre de Navarre, son of Charles the Bad, seems placed here to form in the mind of the spectator a contrast between his father and Lewis XII. The tragical end of Charles is of a nature to fix attention, and affords an excellent subject for a pencil like that of Fuseli.

Charles the Bad having fallen into such a state of decay that he could not make use of his limbs, consulted his physician, who ordered him to be wrapped up from head to foot, in a linen cloth impregnated with brandy, so that he might be inclosed in it to the very neck, as in a sack. It was night when this remedy was administered. One of the female attendants of the palace, charged to sew up the cloth that contained the patient, having come to the neck, the fixed point where she was to finish her seam, made a knot, according to custom; but as there was still remaining an end of thread, instead of cutting it, as usual, with scissars, she had recourse to the candle, which immediately set fire to the whole cloth. Being terrified, she ran away, and abandoned the king, who was thus burnt alive in his own palace.

"What a picture for the moralist

is this assemblage of persons, celebrated either for their errors, crimes, talents, or virtues!

"Having examined those of the fifteenth century during our former visit, we are at length arrived at the age of the fine arts in France, and now enter the

"*Hall of the sixteenth century.*

'But see! each muse, in Leo's golden days,
Starts from her trance, and trims her wither'd bays;
Rome's ancient genius, o'er its ruins spread,
Shakes off the dust, and rears his reverend head;
Then sculpture and her sister arts revive,
Stones leap'd to form, and rocks began to live.'

"These beautiful lines of Pope immediately occur to the mind, on considering, that, in Italy, the great Leo, by the encouragement which he gave to men of talents, had considerably increased the number of masterpieces; when the taste for the fine arts, after their previous revival by the Medici, having spread throughout that country, began to dawn in France about the end of the fifteenth century. By progressive steps, the efforts made by the French artists to emulate their masters attained, towards the middle of the sixteenth century, a perfection which has since fixed the attention of Europe.

"On entering this hall, which is consecrated to that period, the amateur finds his genius inflamed. What a deep impression does not the perfection of the numerous monuments which it has produced make on his imagination! First he admires the beautiful tomb erected to the memory of Francis I, the restorer of literature and the arts; who, by inviting to his court, Leonardo da Vinci and Primaticcio, and establishing schools and manufactories, consolidated the great work of their regeneration.

"The tomb of the Valois, erected in honour of that family by Catherine de Medicis, soon after the death of Henry II, is one of the master-pieces of Germain Pilon. In the execution of this beautiful monument, that famous artist has found means to combine the correctness of style of Michael Angelo with the grace of Primaticcio. To the countenance of Henry and Catherine, who are represented in a state of death, lying as on a bed, he has imparted an expression of sensibility truly affecting.

"Next comes the tomb of Diane de Poitiers, that celebrated beauty, who displayed equal judgment in the management of state affairs and in the delicacy of her attachments; who, at the age of 40, captivated king Henry II, when only 18; and who, though near 60 at the death of that prince, had never ceased to preserve the same empire over his heart. At the age of fourteen, she was married to Louis de Brezé, grand seneschal of Normandy, and died in April, 1566, aged 66.

"Brantome, who saw her not long before her death, when she had just recovered from the confinement of a broken leg, and had experienced troubles sufficient to lessen her charms, thus expresses himself: 'six months ago, when I met her, she was still so beautiful, that I know not any heart of adamant which would not have been moved at the sight of her.' To give you a perfect idea of her person, take this laconic description, which is not one of fancy, but collected from the best historians.

"Her jet black hair formed a striking contrast to her lily complexion: on her cheeks faintly blushed the budding rose: her teeth vied with ivory itself in whiteness. In a word, her form was as elegant as her deportment was graceful.

"By way of lesson to the belles of the present day, let them be told, that Diane de Poitiers was never ill, nor affected indisposition. In the severity of the winter, she daily washed her face with spring-water, and never had recourse to cosmetics. 'What pity, (says Brantome) that earth should cover so beautiful a woman!'

"No man, indeed, who sympathizes with the foibles of human nature can contemplate the tomb of Diane de Poitiers, and reflect on her numerous virtues and attractions, without adopting the sentiments of Brantome, and feeling his breast glow with admiration.

"This extraordinary woman afforded the most signal protection to literati and men of genius; and was, in fact, no less distinguished for the qualities of her heart than for the

beauty of her person. 'She was extremely good-humoured, charitable, and humane (continues Brantome). The people of France ought to pray to God that the female favourite of every chief magistrate of their country may resemble this amiable frail one.'

"As a proof of the elevation of her sentiments, I shall conclude by quoting to you the spirited reply Diane made to Henry II, who, by dint of royal authority, wished to legitimate a daughter he had by her. 'I am of a birth (said she) to have had lawful children by you. I have been your mistress, because I loved you. I will never suffer a decree to declare me your concubine.'

"The beautiful group of the modest Graces and that representing Diana, accompanied by her dogs Procion and Syrius, sculptured by Jean Gougeon, to serve as the decoration of a fountain in the park of Diane de Poitiers, at Anet, attracts the attention of the connoisseur.

"The tomb of Gougeon, composed of his own works, and erected to the memory of that great artist, through gratitude, is, undoubtedly, a homage which he justly deserved. This French Phidias was a calvinist, and one of the numerous victims of St. Bartholomew's day, being shot on his scaffold, as he was at work on the Louvre, the 24th of August, 1572. Here too we behold the statues of Birague and of the Gondi, those atrocious wretches who, together with Catherine de Medicis, plotted that infamous massacre; while Charles IX, no less criminal, here exhibits on his features the stings of a guilty conscience.

"The man that has a taste for learning gladly turns his eye from this horde of miscreants, to fix it on the statue of Claude-Catherine de Clermont-Tonnerre, who was so conversant in the dead languages, as to bear away the palm from Birague and Chiveray, in a speech which she composed and spoke in Latin, at twenty-four hours' notice, in answer to the ambassadors who tendered the crown of Poland to Charles IX.

"If the friend of the arts examine the beautiful portico erected by Philibert de l'Orme, on the banks of the Eure, for Diane de Poitiers, composed of the three orders of architecture, placed the one above the other, and forming altogether an elevation of sixty feet, he will be amazed to learn, that this superb monument, constructed at Anet, twenty leagues distant from Paris, was removed thence, and re-established in this museum, by the indefatigable conservator, Lenoir.

"On leaving the apartment containing the master-pieces brough to light by Francis I, the next we reach is the

"*Hall of the seventeenth century.*

"What a crowd of celebrated men contained in the temple consecrated to virtue, courage, and talents!

"There I behold Turenne, Condé, Montausier, Colbert, Moliere, Corneille, La Fontaine, Racine, Fenelon, and Boileau. The great Lewis XIV, placed in the middle of this hall, seems to become still greater near those immortal geniuses.

"Farther on, we see the statue of the implacable Richelieu, represented expiring in the arms of religion, while science is weeping at his feet! Ye gods! what a prostitution of talent! This is the master-piece of Girardon; but, in point of execution, many connoisseurs prefer the mausoleum of the crafty Mazarin, whom Coyzevox has pourtrayed in a supplicating posture.

"Lewis XIII, surnamed the Just, less great than his illustrious subject De Thou, casts down his eyes in the presence of his ministers.

"The mausolea of Le Brun, Lulli, and Jerome Bignon, the honour, the love, and the example, of his age, terminate the series of monuments of that epoch, still more remarkable for its literati than its artists. We at last come to the

"*Hall of the eighteenth century.*

"Here we admire the statues of Montesquieu, Fontenelle, Voltaire, Rousseau, Helvetius, Crebillon, Piron, &c. &c. The tombs of the learned Maupertuis and Caylus, and also that of marshal d'Harcourt, give a perfect idea of the state of degradation into which the art of design had fallen at the beginning of this century; but the new productions which decorate the extremity of this spacious hall are sufficient to prove to what degree the

absolute will of a great genius can influence the progress of the arts as well as of the sciences.—Vien and David appeared, and the art was regenerated.

"Here, too, we find a statue, as large as life, representing Christ leaning on a pillar, executed by Michael Angelo Stodtz. I notice this statue merely to observe, that the original from which it is taken is to be seen at Rome, in the Chiesa della Minerva, where it is held in such extraordinary veneration, that the great toe-nail of the right foot having been entirely worn away by the repeated kisses of the faithful, one of silver had been substituted. At length, this second nail having been likewise worn away, a third was placed, of copper, which is already somewhat worn. It was sculptured by Michael Angelo Buonaroti.

"We experience an emotion of regret at the aspect of the handsome monument by Michallon, on learning that it was erected to the memory of young Dronais, a skilful and amiable artist, stopped by death, in 1788, during his brilliant career, at the early age of 24. He has left behind him three historical pictures, which are so many master-pieces.

"The beautiful statue of the youthful Cyparissus, by Chaudet, the most eminent French sculptor, reminds us of the full and elegant form of the fine Greek Bacchus, which decorates the peristyle of the anti-chamber or Hall of Introduction.

"Thus the amateur and the student will find in this museum an unterrupted chronology of monuments, both antique and modern, beginning by those of ancient Greece, whose date goes back to two thousand five hundred years before our era, to examine those of the Romans, of the Lower Empire, of the Gauls, and thence pass to the first epoch of the French monarcy, and at length follow all the gradations through which the art has passed, from its cradle to its decrepitude. The whole of this grand establishment is terminated by a spacious garden, which is converted into and

"*Elysium.*

"There, on a verdant lawn, amid firs, cypresses, poplars, and weeping-willows, repose the ashes of the illustrious poets, Moliere, La Fontaine, Boileau, &c. of the learned Descartes, Mabillon, Montfaucon, &c. inclosed in sarcophagi; there they still receive the homage which mankind owe to talents and virtue.

"But hold! mark the sepulchre of the learned and tender Heloise. Her remains, though formerly conjoined to those of her lover, were subsequently separated, and, after a lapse of three hundred years, they are now reassembled—

'Here one kind grave unites their hapless name,
And grafts her love immortal on his fame.'

"With a smile seated on her lips, Heloise seems to be sighing for the object of her glowing affection; while the unfortunate Abelard, coldly reclined, is still commenting on the Trinity. The Paraclete having been sold and demolished, Lenoir, with all the sensibility of an admirer of genius, withdrew the bones of Abelard and Heloise from that monastery, and placed them here, in a sepulchral chapel partly constructed from the remains of their ancient habitation.

"Such is the Museum of French Monuments. When completed, for some valuable specimens of the arts still remain to be added, it will be one of the most interesting establishments in Paris, and perhaps in Europe, especially if considered in regard to the improvement of modern sculpture and, I may add, architecture. No building can be better adapted than a monastery for an establishment of this nature. The solemn gloom of cloisters suits the temper of the mind, when we reflect on the mortality incident to a succession of ages, and the melancholy which it inspires is in perfect unison with our feelings, when we contemplate the sepulchral monuments that recal to our memory the actions of the illustrious departed.

"This museum is very extensive, the three courts and large garden which at present compose the whole of its premises, occupying a space of three thousand seven hundred and sixty-two toises. Lenoir, however, has recently presented to the first consul a plan for enlarging it, without any additional expence of building,

by adding to it the neighbouring Hotel de Bouillon. He proposes that there should be a new entrance by the quay, exhibiting a spacious court, decorated with statues, erected in regular order; and that the apartments on the ground-floor should be appropriated as follows.

"1. To a collection of portraits of all the celebrated men of France.

"2. To a chronological series of armour of all ages.

"3. To a complete collection of French medals.

"4. To a library, solely formed of the books necessary for obtaining a knowledge of the monuments contained in this museum.

"When I consider the mutilated state in which most of these monuments were found at the first formation of this interesting establishment, and view the perfection in which they now appear—when I remark the taste and judgment displayed in the distribution and interior arrangement of the different apartments of this rich museum—when I learn, from the printed documents on the subject, the strict economy which has been observed in the acquisition or restoration of a great number of monuments, the more valuable as they illustrate the history of the arts—I confess that I find myself at a loss which most to admire in the conservator, his courage, zeal, perseverance, or discrimination. Indeed nothing but an assemblage of those qualities could have overcome the difficulties and obstacles which he has surmounted." vol. 1. p. 287.

We add the sketch of Bonaparte.

"*Paris, December* 7, 1801.

"At the grand monthly parade of the 15th of last Brumaire, I had seen the first consul chiefly on horseback: on which account, I determined to avail myself of that of the 15th of the present month of Frimaire, in order to obtain a nearer view of his person. On these occasions, none but officers in complete uniform are admitted into the palace of the Tuileries, unless provided with tickets, which are distributed to a certain number, at the discretion of the governor. General A——y sent me tickets by ten o'clock this morning, and about half after eleven I repaired to the palace.

"On reaching the vestibule, from the garden of the Tuileries, you ascend the grand staircase to the left, which conducts you to the guard-room above it, in the centre pavilion. Hence you enter the apartments of the chief consul.

"On the days of the grand parade, the first room is destined for officers as low as the rank of captain, and persons admitted with tickets; the second, for field-officers; the third, for generals; and the fourth, for counsellors of state and the diplomatic corps. To the east, the windows of these apartments command the court-yard where the troops are assembled; while, to the west, they afford a fine view of the garden of the Tuileries and the avenue leading to the Barriere de Chaillot. In the first room, those windows which overlook the parade were occupied by persons standing five or six in depth, some of whom, as I was informed, had been patient enough to retain their places for the space of two or three hours, and among them were a few ladies. Here a sort of lane was formed, from door to door, by some grenadiers of the consular guard. I found both sides of this lane so much crowded, that I readily accepted the invitation of a chef de brigade of my acquaintance, to accompany him into the second room: this, he observed, was no more than a privilege to which I was entitled. This room was also crowded; but it exhibited a most brilliant coup d'œil, from the great variety and richness of the uniforms of the field-officers here assembled, by which mine was entirely eclipsed. The lace and embroidery is not merely confined to the coats, jackets, and pantaloons, but extends to the sword-belts, and even to the boots, which are universally worn by the military. Indeed, all the foreign ambassadors admit that none of the levees of the European courts can vie in splendour with those of the chief consul.

"My first care on entering this room was, to place myself in a situation which might afford me an uninterrupted view of Bonaparte. About twenty-five minutes past twelve, his sortie was announced by a huissier. Immediately after, he came out of the inner apartment, attended by several officers of rank, and traversing all the other rooms with a quick step,

proceeded, uncovered, to the parade, the order of which I have described to you in a former letter. On the present occasion, however, it lasted longer, on account of the distribution of arms of honour, which the first consul presents with his own hand to those heroes who have signalized themselves in fighting their country's battles.

"This part of the ceremony, which was all that I saw of the parade yesterday, naturally revived in my mind the following question, so often agitated: 'Are the military successes of the French the consequences of a new system of operations and new tactics, or merely the effect of the blind courage of a mass of men, led on by chiefs whose resolutions were decided by presence of mind alone and circumstances?'

"The latter method of explaining their victories has been frequently adopted, and the French generals have been reproached with lavishing the lives of thousands for the sake of gaining unimportant advantages, or repairing inconsiderable faults.

"Sometimes, indeed, it should seem that a murderous obstinacy has obtained them successes to which prudence had not paved the way; but, certainly, the French can boast, too, of memorable days when talent had traced the road to courage, when vast plans, combined with judgment, have been followed with perseverance, when resources have been found in those awful moments in which victory, hovering over a field of carnage, leaves the issue of the conflict doubtful, till a sudden thought, a ray of genius, inclines her in favour of the general thus inspired, and then art may be said to triumph over art, and valour over valour.

"And whence came most of these generals who have shewn this inspiration, if I may so term it? Some, as is well known, emerged from the schools of jurisprudence; some, from the studies of the arts; and others, from the counting-houses of commerce, as well as from the lowest ranks of the army. Previously to the revolution, it was not admitted, in this country at least, that such sources could furnish men fit to be one day the arbiters of battles and of the fate of empires. Till that period, all those Frenchmen who had distinguished themselves in the field had devoted themselves from their infancy to the profession of arms, were born near the throne, of which they constituted the lustre, or in that cast who arrogated to themselves the exclusive right of defending their country. The glory of the soldier was not considered; and a private must have been more than a hero to be as much remarked as a second lieutenant.

"Men of reflection, seeing the old tactics fail against successful essays, against enthusiasm, whose effects are incalculable, studied whether new ideas did not direct some new means; for it would have been no less absurd to grant all to valour than to attribute all to art. But to return to the main subject of my letter.

"In about three quarters of an hour, Bonaparte came back from the parade, with the same suite as before, that is, preceded by his aides-de-camp, and followed by the generals and field-officers of the consular guard, the governor of the palace, the general commanding the first military division, and him at the head of the garrison of Paris. For my part, I scarcely saw any one but himself; Bonaparte alone absorbed my whole attention.

"A circumstance occurred which gave me an opportunity of observing the chief consul with critical minuteness. I had left the second room, and taken my station in front of the row of gazers, close to the folding-doors which opened into the first room, in order to see him receive petitions and memorials. There was no occasion for Bonaparte to cast his eyes from side to side, like the Grand Monarque, coming from mass, by way of inviting petitioners to approach him. They presented themselves in such numbers that, after he put his hat under his arm, both his hands were full in a moment. To enable him to receive other petitions, he was under the necessity of delivering the first two handfuls to his aides-de-camp. I should like to learn what becomes of all these papers, and whether he locks them up in a little desk of which he alone has the key, as was the practice of Lewis XIV.

"When Bonaparte approached the door of the second room, he was ef-

fectually impeded in his progress by a lady, dressed in white, who, throwing herself at his feet, gracefully presented to him a memorial, which he received with much apparent courtesy, but still seemed, by his manner, desirous to pass forward; however, the crowd was so considerable and so intent on viewing this scene, that the grenadiers, posted near the spot where it took place, were obliged to use some degree of violence before they could succeed in clearing a passage.

"Of all the portraits which you and I have seen of Bonaparte in England, that painted by Masquerier, and exhibited in Piccadilly, presents the greatest resemblance. But for his side-face, you may, for twelve sous, here procure a perfect likeness of it at almost every stall in the street. In short, his features are such as may, in my opinion, be easily copied by any artist of moderate abilities. However incompetent I may be to the task, I shall, as you desire it, attempt to sketch his person; though I doubt not that any French commis, in the habit of describing people by words, might do it greater justice.

"Bonaparte is rather below the middle size, somewhat inclined to stoop, and thin in person; but, tho' of a slight make, he appears to be muscular, and capable of fatigue; his forehead is broad, and shaded by dark brown hair, which is cut short behind; his eyes, of the same colour, are full, quick, and prominent, his nose is aquiline; his chin, protuberant and pointed; his complexion, of a yellow hue; and his cheeks, hollow. His countenance, which is of a melancholy cast, expresses much sagacity and reflection; his manner is grave and deliberate, but at the same time open. On the whole, his aspect announces him to be of a temperate and phlegmatic disposition, but warm and tenacious in the pursuit of his object, and impatient of contradiction. Such, at least, is the judgment which I should form of Bonaparte from his external appearance.

"While I was surveying this man of universal talent, my fancy was not idle. First, I beheld him, flushed with ardour, directing the assault of the tete-de-pont at Lodi; next, dictating a proclamation to the beys at Cairo, and styling himself the friend of the faithful; then combating the ebullition of his rage on being foiled in the storming of Acre. I afterwards imagined I saw him, like another Cromwell, expelling the council of five hundred at St. Cloud, and seizing on the reins of government: when established in power, I viewed him, like Hannibal, crossing the Alps, and forcing victory to yield to him the hard-contested palm at Marengo: lastly, he appeared to my imagination in the act of giving the fraternal embrace to Caprara, the pope's legate, and at the same time holding out to the see of Rome the re-establishment of catholicism in France.

"Voltaire says, that 'no man ever was a hero in the eyes of his valet-de-chambre.' I am curious to know whether the valet of the first consul be an exception to this maxim. As to Bonaparte's public character, numerous, indeed, are the constructions put on it by the voice of rumour; some ascribe to him one great man of antiquity as a model; some, another; but many compare him, in certain respects, to Julius Cæsar. Now, as imitators generally succeed better in copying the failings than the good qualities of their archetypes, let us hope, supposing this comparison to be a just one, that the chief consul will, in one particular, never lose sight of the generous clemency of that illustrious Roman; who, if any spoke bitterly against him, deemed it sufficient to complain of the circumstance publicly, in order to prevent them from persevering in the use of such language. 'Acerbe loquentibus satis habuit pro concione denunciare, ne perseverarent.'

"'The character of a great man,' says a French political writer who denies the justness of this comparison, 'like the celebrated picture of Zeuxis, can be formed only of a multitude of imitations, and it is as little possible for the observer to find for him a single model in history, as it was for the painter of Heraclea to discover in nature that of the ideal beauty he was desirous of representing.' 'The French revolution,' observes the same author, a little farther on, 'has perhaps produced more than one Cæsar or one Cromwell; but they have disappeared before they have had it in their power to give full scope to their ambition.'

Time will decide on the truth and impartiality of these observations of M. Hauterive.

"As at the last monthly parade, Bonaparte was habited in the consular dress, that is, a coat of scarlet velvet, embroidered with gold: he wore jockey boots, carelessly drawn over white cotton pantaloons, and held in his hand a cocked hat, with the national cockade only: I say only, because all the generals wear hats trimmed with a splendid lace, and decorated with a large, branching, tri-coloured, feather.

"After the parade, the following, I understand, is the etiquette usually observed in the palace. The chief consul first gives audience to the general-officers, next to the field-officers, to those belonging to the garrison, and to a few petitioners. He then returns to the fourth apartment, where the counsellors of state assemble. Being arrived there, notice is sent to the diplomatic corps, who meet in a room on the ground-floor of the palace, called la Salle des Ambassadeurs. They immediately repair to the levee-room, and, after paying their personal respects to the first consul, they each introduce to him such persons, belonging to their respective nations, as they may think proper. Several were this day presented by the Imperial, Russian, and Danish, ambassadors: the British minister, Mr. Jackson, has not yet presented any of his countrymen, nor will he, in all probability, as he is merely a *locum tenens*. After the levee, the chief consul generally gives a dinner of from one hundred and fifty to two hundred covers, to which all those who have received arms of honour are invited.

"Before I left the palace, I observed the lady above mentioned, who had presented the memorial, seated in one corner of the room, all in tears, and betraying every mark of anxious grief. She was pale, and with her hair dishevelled; but, though by no means handsome, her distressed situation excited a lively interest in her favour. On inquiry, I was informed that it was madame Bourmont, the wife of a Vendean chief, condemned to perpetual imprisonment for a breach of the convention into which he had jointly entered with the agents of the French government." vol. i. p. 337.

We close with the present state of the French press; it will increase the love of our own country.

"*Present state of the French Press.*

"This question being of a nature no less delicate than that concerning the police, you cannot but commend my discretion in adopting a similar method to gratify your curiosity; that is, to refer you to the intelligent author whom I quoted on the former occasion. If common report speaks the truth—'Sit mihi fas audita loqui?'—the press here is now in much the same state in which it was before the revolution. I shall therefore borrow again the language of Mercier, who is a famous dreamer, inasmuch as many of his dreams have been realized; yet with all his foresight and penetration, I question whether he ever dreamt that his picture of the French press, drawn in the interval between the years 1781 and 1788, would still be, in some respects, a true one at the beginning of the year 1802. But, as Boileau shrewdly remarks,

'Le vrai peut quelquefois n'être pas vraisemblable.'

'The enemies of books (says our author) are the enemies of knowledge, and consequently of mankind. The shackles with which the press is loaded are an incitement for setting them at defiance. If we were to enjoy a decent liberty, we should no longer have recourse to licentiousness. There are political evils which the liberty of the press prevents, and this is already a great benefit. The interior police of states requires to be enlightened by disinterested writings. There is no one but the philosopher, satisfied with the esteem alone of his fellow-citizens, that can raise himself above the clouds formed by personal interest, and set forth the abuses of insidious custom. In short, the liberty of the press will always be the measure of civil liberty; and it is a species of thermometer, which shews at one glance what a people have lost or gained.

"If we adopt this maxim, we are every day losing; for every day the press is more restricted.

'Suffer people to think and speak; the public will judge: they will even find means to correct authors. The

surest method to purify the press is to render it free: obstacles irritate it: prohibitions and difficulties engender the pamphlets complained of.

'Could despotism kill thought in its sanctuary, and prevent us from communicating the essence of our ideas to the mind of our fellow-creatures, it would do so. But not being able quite to pluck out the philosopher's tongue, and cut off his hands, it establishes an inquisition, peoples the frontiers with searchers, spreads satellites, and opens every package, in order to interrupt the infallible progress of morality and truth. Useless and puerile efforts! Vain attack on the natural right of general society, and on the patriotic rights of a particular one! Reason, from day to day, strikes nations with a greater lustre, and will at last shine unclouded. It answers no purpose to fear or persecute genius: nothing will extinguish in its hands the torch of truth: the decree which its mouth pronounces will be repeated by all posterity against the unjust man. He wished to snatch from his fellow-creatures the most noble of all privileges, that of thinking, which is inseparable from that of existing: he will have manifested his weakness and folly, and he will merit the twofold reproach of tyranny and impotence.

'When a very flat, very atrocious, and very calumniating, libel appears under a fellow's coat, 'tis a contest who shall have it first. People pay an exorbitant price for it: the hawker, who cannot read, and who wishes only to get bread for his poor family, is apprehended, and sent to prison, where he shifts for himself as well as he can.

'The more the libel is prohibited, the more eager we are for it. When we have read it, and we see that nothing compensates for its mean temerity, we are ashamed to have sought after it. We scarcely dare say, we have read it: 'tis the scum of low literature, and what is there without its scum?

'Contempt would be the surest weapon against those miserable productions which are equally destitute of truth and talent.

'When will men in power know how to disdain equally the interested encomiums of intriguing flatterers and the satires produced by hunger?

'Besides, those who sit in the first boxes must always expect some shafts levelled at them by those who are in the pit: this becomes almost inevitable; they must needs pay for their more commodious place; at least we attribute to those who rule over us more enjoyments: they have some which they will avow, solely with a view to raise themselves above the multitude. The human heart is naturally envious. Let men in power then forgive or dissemble seasonably: satire will fall to the ground; it is by shewing themselves impassible, that they will disarm ardent malignity.

'Nevertheless, there is a kind of odious libel, which, having every characteristic of calumny, ought to be repressed. This is commonly nothing more than the fruit of anonymous and envenomed revenge; for what are the secret intrigues of courts to any man of letters? He will know time enough that which will suit the pen of history.

'A libeller should be punished, as every thing violent ought to be. But the parties interested should abstain from pronouncing; for where then would be the proportion between the punishment and the crime?

'I apply not the name of libels to those atrocious and gratuitous accusations against the private life of persons in power or individuals unconnected with the government. Such injurious and unmeaning shafts are an attack on honour: their authors should be punished.

'The police detected and apprehended one of its inspectors, who, being charged to discover those libels, proposed the composition of similar ones to some half-starved authors. After having laid for them this infernal snare for the gain of a little money, he informed against them, and sold them to the government.

'These miscreants, blinded by the eager thirst of a little gold, divert themselves with the uneasiness of the government, and the more they see it in the trances of apprehension, the more they delight in magnifying the danger and doubling its alarms.

'Liberty has rendered the English government insensible to libels. Dis-

dain is certain, before the work is commenced. If the satire is ingenious, people laugh at it, without believing it; if it is flat, they depise it.

'Why cannot the French government partly adopt this indifference? A contempt more marked for those vile and unknown pens that endeavour to wound the sensibility of pride would disgust the readers of the flat and lying satires, after which they are so eager, only because they imagine that the government is really offended by them.

'It is to be observed, that the productions that flatter more or less public malignity, spread, in fugitive sparks, a central fire, which, if compressed, would perhaps produce an explosion.

'Magistrates have not yet been seen disdaining those obscure shafts, rendering themselves invulnerable from the openness of their proceedings, and considering that praise will be mute as long as criticism cannot freely raise its voice.

'Let them then punish the flattery by which they are assailed, since they are so much afraid of the libel that always contains some good truths; besides, the public are there to judge the detractor, and no unjust satire ever circulated a fortnight without being branded with contempt.

'Ministers reciprocally deceive each other when they are attacked in this manner; the one laughs at the storm which has just burst on the other, and promotes secretly what he appears to prosecute openly and with warmth. It would be a curious thing if one could bring to light the good tricks which the votaries of ambition play each other in the road to power and fortune.

'There is nothing now printed in Paris, in the line of politics and history, but satires and falsehoods. Foreigners look down with pity on every thing that emanates from the capital on these matters. Other subjects begin to feel the consequences of this, because the restraint laid on the mind is manifested even in books of simple amusement. The presses of Paris are no longer to serve but for posting bills and invitations to funerals and weddings. Almanacks are already a subject too elevated, and the inquisition examines and garbles them.

'When I see a book (says Mercier) sanctioned by the government, I would lay a wager, without opening it, that this book contains political falsehoods. The chief magistrate may well say, 'this piece of paper shall be worth a thousand francs;' but he cannot say, 'let this error become truth;' or, 'let this truth no longer be any thing but an error.' He may say it, but he can never compel men's minds to adopt it.

'What is admirable in printing is, that these fine works, which do honour to human genius, are not to be commanded or paid for; on the contrary, it is the natural liberty of a generous mind, which unfolds itself in spite of dangers, and makes a present to human nature, in spite of tyrants. This is what renders the man of letters so commendable, and insures to him the gratitude of future ages.

'O worthy Englishmen! generous people! strangers to our shameful servitude! carefully preserve among you the liberty of the press: it is the pledge of your freedom. At this day, you alone are the representatives of nearly all mankind; you uphold the dignity of the name of man. The thunderbolts which strike the pride and insolence of arbitrary power issue from your happy island. Human reason has found among you an asylum whence she may instruct the world. Your books are not subject to an inquisition; and it would require a long comment to explain to you in what manner permission is at length obtained for a flimsy pamphlet, which no one will read, to be exposed for sale, and remain unsold, on the Quai de Gévres.

'We are so absurd and so little in comparison to you (adds Mercier) that you would be at a loss to conceive the excess of our weakness and humiliation.' vol. ii. p. 477.

CXXI. SOCIETY, *a Poem, in two parts; with other Poems.* *By* JAS. KENNEY. *Fscap.* 8vo. 170 *pages.* 4*s.*6*d.* *Longman and Rees.*

AFTER a modest preface, the author gives an analysis of his principal poem, which altogether contains

about a thousand lines: we shall transcribe a pleasing passage. The benevolence of Howard is thus celebrated.

" The friend of virtue is the friend of man—
Man, for each other made, that they who sink,
O'er-charged in their probationary task,
May just division of their burthen make
With those more lightly press'd. So Howard thought,
And on that sentiment he built his deeds.
To him were not unknown the many crimes
Of human kind, the cares of social life:
Pitying, he saw them; but he saw them not
With lamentation only; for to him
The world for all its ills was more endear'd.
His noble mind glowed with the glorious hope
Of working them relief. For this he lived,
For this alone he valued life. He knew
No business but benevolence;——his youth
To philanthropic suff'rance he inured,
And learnt each toil his purpose might require,
Most expeditiously to practise good.
This man was wise and virtuous; yet he found
A task of pleasure 'mongst his fellow-men:
His wealth he gave to mitigate their woes,
His great example to repair their hearts.

" Oh, Howard! if thy spirit now may share
Concerns of man, my timid muse inspire
To animated strains in such a theme
As this; that not unfitly she may sing
The duties sweet of general fellowship
And social love! And (yet untaught to soar)
Accept the light and fading wreath she leaves
On thy already thickly laurell'd tomb.
Were mine the fire that warm'd the parent bard,
Of thy bless'd deeds I'd frame an epic song
Should bear thy name coeval with Pelides;
And, with the heathen's anger, shew mankind
The greater heroism of Christian virtue." p. 8.

CXXI. ELEMENTS OF GALVANISM, *in Theory and Practice; with a comprehensive View of its History, from the first experiments of Galvani to the present time. Containing, also, Practical Directions for constructing the Galvanic Apparatus, and plain systematic Instructions for performing all the various Experiments. Illustrated with a great number of Copper-Plates. By* C. H. WILKINSON. 8vo. 2 *vols. about* 500 *pages each.* 1*l.* 1*s. Murray.*

THIS work offers to the reader an ample and satisfactory history of galvanism; a subject which excites much attention. This interesting work, which is dedicated to sir Joseph Banks, will yield many curious extracts. The discovery was thus made.

" The first printed notice which is to be found of the phenomena since called galvanic is in a work by Sultzer, published in 1767, under the title of 'The General Theory of Pleasures.'

" The experiment explained by this writer, although distinctly connected with the succeeding experiments which we shall hereafter have occasion to describe, is so exceedingly simple, and may be made with so much ease, that it shall be given to the reader in his own words.

" 'If (observes Sultzer) two pieces of metal, the one of lead and the other of silver, be joined together in such a way as that their respective edges may form but one plane, and if they be thus placed on the tongue, a taste will be perceived pretty similar to that of vitriol of iron; at the same time that either of these pieces of metal, when separately applied, does not leave any vestige of such a taste. It is not likely that, by this conjunction of two metals, a solution of either of them can take place, and that the particles dissolved in this way can penetrate into the tongue. It must, therefore, be concluded, that the conjunction of these metals produces on the one or on the other, or perhaps on both, a vibration of their particles, which must necessarily affect the nerves of the tongue, and bring about the above-mentioned pleasurable sensation.' In citing this experiment,

the author aims at the illustration of the principles he lays down relative to the sensations; the first of which is, that 'the mind is destitute of all sensation, without an analogous movement in the sensible nerves, in which the essence of the senses in general resides.' His second principle is, that 'every total sensation consists of a great number of momentaneous sensations, which succeed each other with such a rapidity, as not to admit any perception of the very minute spaces of time that elapse between them.' The work of Fabroni on metallic irritation and on the chemical action of the different metals on each other, founded on this experiment of Sultzer, will be analyzed in the sequel.

"A fact connected with the science of galvanism, but anterior to its discovery, is related by M. Contugno, in the following manner. A medical student, feeling a smarting sensation in the lower extremity of his leg, applied his hand to the part, and caught a mouse, by which he had been bitten. Having killed the little animal, he resolved to dissect it, and, touching with his knife a particular nerve (the intercostal), was not a little surprised to feel an electrical sensation, sufficiently powerful to benumb his hand.

"In reasoning on this fact, M. Vassali, member of the royal academy of Turin, conjectured that nature is provided with some means to preserve and retain the electricity accumulated in any given part of the body of a living animal, to the end that she may employ it when occasion may serve. To confirm this opinion, he accordingly made several experiments, by which his theory seems to have been in some measure established, and the details of which were published in 1789. Several naturalists had already conceived an idea that the blood is animated by the electric fluid, while others subscribed to the opinion of Bridon, that the nervous and electrical fluids are one and the same. Such were the conjectures and hypotheses which had been formed, when the celebrated Galvani, professor of anatomy at Bologna, instituted the experiments by which this subject has been so well elucidated, and which have suggested to physiologists new reasonings on muscular motion.

"A succinct account of the life of this profound naturalist ought necessarily to precede the details of the experiments which led to his important discovery. It is extracted from the Memoirs of the Medical Society of Emulation of Paris.

"Louis Galvani was born at Bologna, on the 9th of September, 1737, and commenced his studies at a very early age. Several of his nearest relatives had acquired much celebrity in theology and jurisprudence; and it was, in a great measure, under their tuition that he was instructed. Having completed his education, he took his degrees in physic, and soon after married the daughter of the learned professor Galeazzi. He was still young when he filled the chair of anatomical professor; and was very successful in comparative anatomy, more particularly in the dissection of birds; a treatise on the urinary passages of which he published. In this tract, he describes the position and form of the kidnies of the different varieties of the feathered race, their structure, envelopes, and substance, together with particular observations on the urinary bladder, ureters, emulgents, nerves, &c.

"Such were the pursuits of this profound naturalist before he was led to the discovery of galvanism. The latter part of his life was embittered by an uninterrupted series of calamities. After having spent thirty years with a wife whom he adored, and by whom he was equally beloved, he saw her expire in his arms. From a conscientious motive, he refused to subscribe to the civic oath required by the decrees of the Cisalpine Republic; and this scruple cost him the public employments he held, and the emoluments they brought with them. Death shortly after snatched from him, and that without allowing an instant of repose to the acuteness of his feelings, nearly the whole of his nearest and dearest relations. Finally, having himself been for a long time a prey to excruciating pains of the stomach, which were conjectured by his medical friends to proceed from an obstruction in the pylorus, this great man fell into a state of languor and decay, the rapid progress of which could not be checked by the professional skill and kind assiduities of two celebrated physicians of Bologna, Cingari and

Uttini. He died on the 4th of December, 1798, aged sixty years and about three months. The incident which led him to the discovery of galvanism, or, as it has been otherwise denominated, animal electricity, has been variously related. The following account is drawn from a very respectable source, and appears to be nearest the truth. Galvani being one evening in his laboratory, where he was employed in making experiments in the presence of a party of his friends, several frogs, which had been skinned, and were destined for soup, happened accidentally to be placed on a table on which was also an electrical machine; between the conductor and the frogs there was a certain space. One of the company who assisted at the experiments having brought, unintentionally, the point of a knife into contact with the internal nerves of the thigh of one of these animals, the muscles of the limbs were instantly and powerfully convulsed. The wife of Galvani being present, was struck by the novelty of this phenomenon, between which and the disengagement of an electrical spark she fancied that there was an agreement in point of time. On her making this observation to her husband, he resolved to ascertain the truth of so extraordinary a fact, and accordingly brought the point of a scalpel, or dissecting knife, in contact with the crural nerves of one of the frogs, at the same time that a spark was drawn from the electrical machine: the result was, that the same contractions were manifested. As it was possible that they might have been owing to the simple contact of the scalpel, which might serve as a stimulant, rather than to the disengagement of the spark, Galvani, to clear up this doubt, touched the same nerves of several of the frogs, while the electrical machine was in a state of rest: the contractions which had heretofore been observed did not ensue.

"From this phenomenon Galvani drew the following conclusions. The necessity of a conducting body for the production of the phenomenon in question. The advantage which results from giving a certain extension to the conductor, to produce the contractions. The various directions of the electrical influence, and the utility of the application of conducting bodies to the muscles. The efforts made to prevent the passage of the electricity. And, lastly, the proofs which had been obtained, that the communicated electricity is transmitted thro' the substance itself of the conductors. Having repeated his experiments with great assiduity, he was led not merely to ascribe to electricity the phenomenon of the muscular contractions of frogs, but also to determine, to a certain extent at least, the laws by which this species of electricity is governed.*

"This property of the spark, by which muscular contractions are excited, inspired Galvani with a wish to examine whether the battery of Franklin, when discharged, would be capable of exciting contractions of a still more powerful nature. His attempt, however, proved ineffectual. He afterwards made experiments with negative electricity, and for this purpose had recourse to the electrophorus of Volta. He endeavoured to intercept the course of the electric fluid, which acts on the animal or on its conductors. To the end that he might come to a more direct and precise knowledge of his subject, he operated on the living animal, and obtained weaker commotions than when the animals subjected to his experiments were dead. In this investigation, he cut off the communication of the surrounding air; and having made choice of animals with warm blood, namely, fowls and lambs, found that the results were invariably such as he had obtained when his experiments were made on cold-blooded animals. The nerve having been dissected, and carefully separated from the surrounding parts, he applied to it the conductor, and, on the discharge of the electric spark, the contractions were instantly manifested.

"The numberless trials made by the learned professor of Bologna seem

"* It is remaked by Pfaff, in his work entitled 'Uber Thisrische Electricitaet und Reitzbarkeit,' p. 33, that the origin of the muscular contractions of frogs is explained by the stimulating force of common electricity, which acts, in this instance, by communication; and that it is unnecessary to have recourse to an animal electricity in seeking to explain such a phenomenon.

to demonstrate, that among living animals those are in general the best calculated to manifest the contractile movements who are of a more advanced age, as well as those whose muscles are of a whiter substance. The success of the experiments depends much, however, on the mode in which the animal is prepared."* vol. i. p. 9.

We next will give an account of the galvanic pile.

"At the commencement of the year 1800, professor Volta made the discovery of the apparatus which has been denominated, after him, the Voltaic pile. A new epoch was thus formed in the history of galvanism; and it will be seen that this discovery gave rise to several other important ones, which are principally due to our learned countrymen: among those who have pre-eminently distinguished themselves by their galvanic researches, since the above epoch, we have to cite messrs. Cruickshank, Nicholson, Henry, Davy, and Pepys. The inquiries of colonel Haldane, and of several other British philosophers, are also highly interesting, and will be noticed in their proper places.

"The Philosophical Transactions for the above year contain a letter from professor Volta, in which he gives an account of his pile, and of a variety of curious experiments made with it. As it is the intention of the author, after having collected the different historical details relative to galvanism, drawn from the best sources and authorities, to devote the fourth and last part of this work to his own theory and opinions, and to enter into a full exposition of the apparatus employed for the various purposes of practical galvanism, it will suffice here to give a succinct, but clear idea of the Voltaic pile as it was originally constructed.

"Take any given number of disks, or plates, of copper or silver, and an equal number of disks of tin, or, which is still better, of zinc, of the same dimension. Provide an equal number of round pieces of pasteboard, leather, cloth, or of any substance whatever capable of retaining the moisture it has imbibed for a considerable time. Silver or copper coins may likewise be employed for this purpose. Now, form a pile, by laying alternately the zinc over the silver, the pasteboard over the zinc, and thus consecutively. If it be intended that the pile should have a certain degree of elevation, it ought to be supported between three glass tubes. When it is thus constructed, the apparatus is in a state to perform the functions required of it. A pile of this description, so long as it continues in a well humected state, appears to be a continued and inexhaustible source of a current of electricity, which permeates every conductor brought in contact with the two extremities of the apparatus. If this conductor be an animal, and if the two parts of its body, by which the top and bottom of the pile are touched, be moistened, a condition which is essential to the effect, the animal will receive, on each of the contacts, repeated indefinitely, a true electrical shock, more or less violent, according to the circumstances. The shock will likewise be felt if a part only of the pile be comprehended in the electrical circuit; but the sensation will then be much weaker. It would appear that its intensity is augmented in a ratio much greater than that of the portions of the pile comprised between the two points of contact; it has also been noticed, that this sensation is increased nearly in proportion to the squares of the heights intercepted between the above points.

"When experiments are made with the Voltaic pile, the sensation which is felt resembles the effect of a weak charge from a very large electrical battery. Its action is so inconsiderable, that its influence cannot penetrate through the dry skin; it therefore becomes necessary to moisten a part of each hand, and then, with a piece of metal held in each, to touch the bottom and top of the pile, or the conductors which correspond with its two extremities. The extremities of the conductors may likewise be made to lead into two separate vessels filled with water, into which a finger of

"* Aliberti, the eloquent writer of the eulogy on Galvani, from which this article is extracted, in speaking of the irritability of frogs, observes, that it is not every where the same, and that there must necessarily be a variety in the results of the experiments, according to the different countries, those of Europe even, where these experiments are made.

each hand should be plunged. The shock becomes more powerful in proportion to the number of pieces brought in contact. Twenty give a shock, which, when the due precautions are taken, is felt in the arms: with a hundred pieces it is felt in the shoulders. The current of electricity acts on the animal system so long as it continues to make a part of the circuit. If any one who subjects himself to the experiment has the smallest cut, burn, or excoriation, near the extremities in contact with the pile, he feels a painful, and indeed almost insupportable, sensation at the part affected.

"By the help of his condenser, Volta proved that these effects are purely electric. He even ascertained the kind of electricity, and produced the spark. It ought, however, to be observed, that it was likewise obtained, without having recourse to the condenser, at the extremity of a pile of fifty-seven pieces of silver and as many of zinc. Volta remarked that its action, in the parts where the cutis had been laid bare, was sharpest on the negative side of the apparatus, that is, when the electrical current flowed out from the wound, than when it entered. This fact had been previously noticed in the case of the common spark.

"The theory brought forward by this celebrated naturalist is as follows. He observes that all the conductors, or analectrics, the conducting faculties of which are comparatively different, have the property of occasioning an electric current, when they are brought in contact. In this case, it suffices that metals touch each other at a single point; but a greater extension ought to be given to humid substances. The results of a great number of experiments made by Volta convinced him that the effects are the same, whether the zinc and silver be brought in contact, or a communication established by several different metals, provided the water be made to communicate with the zinc and silver only. When the latter of these metals is employed, the salt water is preferable to the alkaline ley, which, again, is the most desirable fluid when tin is made use of. The intensity of the effects becomes greater in proportion as the temperature of the apparatus is raised.

"Volta was surprised to find that the galvanic flash of light* was not stronger with this apparatus than with a single pair of plates. It is true that the flash was produced when the conductor of the battery was applied to any given part of the face, and even to the breast. The strongest action ensued when the metal by which the battery was terminated was held between the teeth and made to rest on the tongue: a convulsive shock was then felt in the above part, as well as in the lips, the flash appearing to the eye, and the savor being perceptible in the mouth. After having introduced into each ear a metallic blunted probe, Volta directed the passage of the electric shock through his head, and suffering the communication to be kept up at the battery, heard a peculiar sound, similar to that of ebullition or decrepitation. This experiment he did not think it safe to repeat. He could not, by any of the trials he made, affect the sense of smelling; and this he ascribed to the impossibility of circulating in the air this description of electricity.

"As the apparatus loses its energy in proportion as the metallic and other substances laid on each other become dry, our naturalist endeavoured to prevent this effect, by enclosing the pile either in wax or pitch. He contrived to enclose in this way two columns, each composed of twenty plates, which acted perfectly well during several weeks, and which, he had reason to expect, would continue to do so for the space of several months. The particular combination which he considers as the most useful and instructive, is the one formed by a range of glasses or cups, not of a metallic substance, containing either

"* Thus is termed the sensation which is perceived, whether the eyes be open or closed, at the instant of the contact of two different metallic surfaces, of zinc and silver more particularly, which are made to communicate respectively with the gums of either jaw. This flash of light, produced by a pile which contained an hundred and eleven plates of silver, was so powerful, that the physiologist who made the experiment was not disposed to repeat it.

warm water or brine. Into each of these a plate of silver and another of zinc are plunged, but without reciprocally touching each other. Between these glasses or cups metallic communications are established, and disposed in such a way, as that, provided they reach, on the one hand, the zinc contained in one of the glasses, they should reach the silver in the other, and that from the zinc in the latter they should extend to the silver in the one by which it is followed; and thus consecutively throughout the whole of the assemblage. When any one places himself in the range of the battery, between the first and the last of the glasses, he feels the commotion. It is essential that the plates of metal plunged in the fluid should have, at the least, a square inch of surface. With respect to the communications from one of the glasses or cups to another, they may have as small an extent as the operator may wish.

"Volta, after having adopted in a certain degree the conjectures of our very intelligent countryman, Mr. Nicholson, on the cause of the effects produced by the torpedo, considers his new apparatus as having a very striking analogy with the electrical organ of that fish. Mr. Nicholson follows up the observation that, in consequence of Volta's discovery, there no longer remains any doubt but that galvanism ought to be comprehended among the electric phenomena, by expressing his surprise that the learned Italian professor has not directed any of his inquiries to the chemical phenomena of galvanism announced by Fabroni, and more particularly to the rapid oxydation of the zinc, by which the experiments are invariably accompanied." vol. ii. p. 9.

Take also an account of the galvanic trough.

"When Galvani's important discovery was communicated to the world, it was necessarily expected that it would open a new field of inquiry relatively to the principle of action in animated bodies. The interesting experiments of Bertholon had already proved the energetic influence of electricity on the vegetable kingdom; and the curious memoir of Thouvenel, on the virgula divina of Bleton, had evinced the susceptibility of the animal frame to the influence of minute portions of the same principle.

"Notwithstanding the experiments with dissimilar metals had been diversified by naturalists of different countries, and although the fact first noticed by Sultzer, of their influence on the organ of taste, had been confirmed by the ingenious experiments of Volta and Robison, who had likewise noticed the more remarkable effect of the luminous appearance first observed by Dr. Hunter, of York, produced by their contact, still nothing more than a temporary interest had been excited. As the results did not appear applicable to the explanation of any physical phenomena, they were gradually lost sight of; and in spite of the intelligent observations of Creve, Fabroni, and Ashe, in a few years after its discovery, galvanism sunk in a manner into oblivion.

"Hitherto physiologists had turned their attention entirely to the disturbance of the muscular fibre. In increasing the scale of their experiments, they confined themselves altogether to the augmentation of the animal substances employed. With this view, batteries of frogs were arranged; but no idea seems to have been entertained of what was to be expected from an increase of the series of metals.

"Volta, whose name is so celebrated in the annals of philosophy, is the author of this discovery, which he communicated about three years ago, in a letter to sir Joseph Banks. He there observes, that a series of this nature resembles an electric battery weakly charged, acting incessantly, and which charges itself after each explosion. Instead of consisting of insulating plates or electric strata, it is armed with conductors.

"The first arrangement he describes is what he terms a *couronne de tasses*, consisting of glass tumblers, half filled with water or salt and water, and forming a regular union by the series of metallic arcs represented in Fig. 5, Plate VI, in which the plates marked S are either of silver or copper, and those marked Z of zinc. The arcs *a*, *a*, *a*, may be formed of any substance which is a good conductor of electricity; and the two metals in each glass should be soldered to the metallic arc, in any part above the one which is

immersed in the liquid. Volta remarks that alkaline solutions are employed with the best effect when one of the metals is tin and the other silver or copper. If zinc be substituted for tin, then salt water is preferable.

"When thirty or forty of these glasses are arranged, one of the experimenter's hands being placed in the fluid contained in the first glass, and the other hand in the last in the series, a shock is experienced. As often as the circuit is completed, the same sensations recur.

"Volta next communicated a more convenient mode, by substituting wet pieces of cloth to the glass tumblers, as in Fig. 1, Plate VII, which represents a frame formed of two circular pieces of wood, secured to columns of varnished wood or of glass, *c*, *e*, *d*. At the bottom of the frame, at *f*, a a plate of zinc, soldered to a plate of copper, is first laid down with its zinc side uppermost. Upon this a piece of cloth, of a somewhat smaller circumference than the metal, and well moistened with salt and water is placed. Next follows another plate of zinc and copper, the same arrangement as at first being observed, namely, that the zinc side should be uppermost. Then a second piece of wet cloth, &c. By thus continuing the series to forty or fifty plates, a galvanic pile will be constituted. On placing one of the hands at *f*, and the other at *g*, a shock is felt. This pile Volta terms a moto-electric apparatus: the process continues as long as the pieces, or discs, of cloth remain moist; as soon as they become dry the operation ceases.

"To preserve their action longer, Volta suggested a mode of enveloping a pile with cement, without any interposition of cloths. He proposed to station the metallic plates at a greater distance from each other, and to fill up the cells, or intervals, between them with a saline solution.

"Mr. Cruickshank, the celebrated chemist at Woolwich, considerably improved this Voltaic construction, after the manner represented in Fig. 2, Plate VII. A B C D is a wooden trough, formed of hard baked mahogany, about thirty inches long. Within inside, fifty grooves are cut in the sides and bottom, at equal distances from each other. These grooves should be of a thickness corresponding to the metallic plates.* The plates are cemented separately in each of the grooves, so that the fluid will not pass out of one cell into the other. The plates consist of zinc soldered to copper; and in whatever direction the first of them is cemented into the box, all the others must preserve the same order. Supposing the copper side of the first to be towards B, all the others should be so placed in the box, as to have their copper sides towards B, and their zinc surfaces towards C D. When they are thus arranged, the end C D is called the zinc end of the battery, and the end A B the copper end. In this state, the battery is complete.

"This construction possesses many advantages which the pile does not. The fluid is applied with greater facility. The apparatus is more convenient for experiments; it continues to be active considerably longer, and is attended with little or no trouble in cleaning. In the Voltaic pile, after it has been once used, the zinc surface becomes oxydated; insomuch, that before they can again be used, they must be scraped or filed, which is a very tedious and troublesome operation. In the trough, every successive operation cleans the plates, by

"* The mode of forming these metallic plates is as follows. The zinc, or which is the same, the spelter of the shops, should be melted in a vessel which exposes but a small surface; it would otherwise absorb oxygen so rapidly, as to be volatilized, and converted into a fleecy substance, denominated the flowers of zinc. A stone mould, about four inches square, and about one eighth of an inch thick, is well suited to this purpose; or a still better one may be formed of brass, by any founder to whom a pattern in wood is given. The plates should be cast as quickly as possible. Those of copper need not be more than one tenth the thickness of the zinc plates. The pieces of copper being cut of a size corresponding to the zinc, and hammered straight, so as to apply correctly to the zinc, the plates should be soldered together by means of soft solder, not through their whole extent, but about a fourth of an inch from the edge, so that at the edges the union may be complete.

"The cement I generally employ is made of four ounces of yellow wax, eight ounces of resin, and about an ounce of fine brick-dust.

dissolving the oxydated surface of the zinc.

"Volta supposed the fluid employed to act merely as a conductor; and that the differences in fluids depend entirely on their different conducting powers. It has already been shewn, by the experiments of Ashe, Creve, Fabroni, and others, that the fluid acts chemically on the easiest oxydable metal; and that those fluids produce the most active effects which influence the metallic substance the most powerfully. Thus, acids, alkalies, neutral salts, &c. act more powerfully than simple water. Acid solutions are still more powerful than the former. One part of nitric acid, blended with about twenty parts of water, forms a very active mixture. As this mixture evolves nitrous gas, it is injurious to respiration; besides which, the nitric acid is very expensive. Sulphuric acid, combined with water, answers very well, but its action is too quick. In operating on the zinc, it disengages such quantities of hydrogen gas, as to be very troublesome, and is frequently attended with such evolutions of heat as to loosen the cement. About an ounce of the muriatic acid, or spirit of salt of the shops, blended with a pint of water, constitutes the mixture I generally employ. It acts tranquilly and uniformly, decomposing the water so slowly, that the hydrogen gas which is evolved does not annoy the operator. The trough, by the employment of this acid mixture, is kept uniformly clean.

"When the experiments are finished, a mixture of the above description should not be thrown away, but emptied into an earthen pan, and reserved for any subsequent experiment. For medical purposes, I employ the same mixture eight or ten times. The trough, when emptied, should be rinsed out with fresh water, and will be then ready for use.

"Some persons employ solutions of the muriate of soda, of the muriate of ammonia, or of the sulphat of potash. These solutions are comparatively weaker than the acids; and, by crystalizing on the plates, render the trough extremely difficult to clean.

"When, for any experiment, several batteries are requisite instead of one, they should be placed in precisely the same order as if two, three, or more, batteries were to constitute one trough only; invariably observing, throughout the whole of the series, however extensive it may be, that the zinc surface of one of the plates should be constantly opposite to the copper surface of the next plate in the series; and that the troughs should be connected to each other by any metallic substance. A slip of copper sheeting, about half the width of the trough, answers this purpose very well.

"It is surprising, that on the continent the Voltaic pile should be still employed. To render its action more permanent, a Monsieur Isam has substituted to the moistened cloths salt just sufficiently moistened to be formed into a layer: he observes, that a pile thus formed retains its powers for a month. The quantity of metallic substance destroyed by the acid is very trivial, since it only acts when the circuit is completed. A trough, I should presume, will, with due care, last ten or a dozen years, if it even be employed several hours daily. The fluid, when poured in, should not ascend higher than about a fourth of an inch from the top of the plates; and when the trough is filled, it should, as well as the upper surface of the plates, be wiped dry." vol. ii. p. 358.

We shall insert the concluding chapter of the work, being the interesting application of galvanism to medicine.

"Having attempted to prove the importance of the principle of galvanism, as it influences the animal economy, I shall now proceed to consider the particular cases of derangement in which the employment of this principle has been deemed beneficial.

"I have already given an extensive account of the theory of Galvani, relatively to the existence of the two states of electricity in the muscular and nervous systems; and have also detailed his conjectures on the cause of violent rheumatic affections and of nervous sciatica. According to him, these diseases arise from extravasated humours, which form an arc between the electricity of the nerves and that of the muscles.

"The influence of this principle is, I presume, merely to be attributed to its stimulating power. I do not think

that by any mechanical means we can produce any increase or diminution of the principle of galvanism in any part of the animal frame.

"I have already stated that animal substances rank, in their conducting powers, next to metals; and that, in the gradation of these powers, they contain the principle of galvanism as one of their component parts. No change in these substances can therefore take place without their capacities for electricity being changed also.

"In the present state of our knowledge of the principle of galvanism, it has not been ascertained whether any particular corporeal derangements are the causes or effects of a change in the respective capacities of the diseased parts for electricity. The ascertainment of this point would be a considerable desideratum in medicine.

"The action of galvanism on the muscular and nervous systems is more violent, in proportion to its intensity, than that of common electricity. The charge of a galvanic battery, so feeble as not to be able to disturb a gold-leaf electroscope, when propelled through the head, produces a stronger sensation than the one which is experienced from one hundred times the same intensity, produced by a Leyden phial.

"In the case of the charged jar, such an intensity must be accumulated, as is able to act against the resistance of the air contiguous to the coatings of the jar. When it is discharged through any part of the animal frame, the same disturbance is not produced as by the passage of a galvanic shock.

"The galvanism from a battery is discharged in that state of intensity only in which it naturally exists in the animal frame. Every particle of the fluid being disturbed, the general influence is greater than if it had been acted upon by an intensity greatly superior to itself.

"Having considered galvanism as the intermediate agent between matter and spirit, it may naturally be expected from this reasoning, that in the cases in which the influence of the mind on the animal functions is in any manner destroyed, as in paralytic affections, &c. the employment of the principle of galvanism should be attended with beneficial effects. Having already noticed the few cases which have hitherto been published, I shall now particularize those which have fallen under my own observation.

"*The influence of galvanism in paralytic affections.*

"When paralytic affections arise from organic defect, as in cases of palsy of the lower extremities, from disease spine, no good effects can be expected to result from the application of galvanism.

"In cases of hemiplegia, arising from the pressure of extravasated fluid in or upon the brain, the stimulus of galvanism would, it appears to me, be injurious, in consequence of its action increasing the extravasation. In one case, of a person about the age of thirty, of a full plethoric temperament, who suffered the loss of the use of one of the sides, from an apoplectic attack, I applied gentle shocks of galvanism through the side of the brain opposite to the affected part of the body. Upon the third day, a considerable giddiness took place, and the vessels of the eyes became turgid. I immediately discontinued the application, and in a few days these unfavourable symptoms disappeared.

"These cases are but few in number, when compared with those which arise from a defective energy in the brain itself. In these latter instances, galvanism has often proved of very considerable advantage.

"By the means of galvanism I have never succeeded in perfectly restoring the patient to his original sensibility; but have, in many instances, considerably assisted the powers of motion.

"I simply moisten with water the parts through which I purpose to direct the galvanic fluid, and afterwards place on each of them a small piece, about the size of a shilling, of gold or Dutch metal. On the conducting wires being applied to these substances, the circuit is completed.

"In a case of hemiplegia, as before mentioned, a piece of gold leaf having been applied on the right side of the forehead and another on the arm of the left side, as often as the circuit is completed, the arm becomes convulsively agitated. During the operation, one of the conductors should be left in contact with one of the pieces of metallic leaf, while the other conductor, which is employed to complete the cir-

cuit, should be removed immediately after the contact is made. The operator should proceed thus for about ten minutes or a quarter of an hour, according to the nature of the case and the degree of inflammation induced on the parts.

"Very soon after the application of galvanism, an areolous redness is perceived; and if it be persevered in too long, vesications and subsequent ulcerations are produced. These symptoms, which are a little troublesome for the moment, do not require any particular treatment in their cure. The part of the body to which the conducting wire from the copper side of the battery is applied is always the most powerfully acted on; and if the conducting wires be kept in contact with the metallic leaves, for the space even of half a minute, without being removed, the one from the copper side will produce an acute pricking sensation, very much resembling the bite of a leech.

"In some cases, attention ought to be paid to this difference between the ends of the battery. When it is wished to act on one part of the body more powerfully than on the other, the conducting wire from the copper end should be placed on that particular part. This difference in power corresponds with the effects experienced from the charged Leyden jar, in the case of which, the part of the body connected with the negative side of the jar is more powerfully acted on than the part connected with the positive side. In recent cases of hemiplegia, very good effects are soon perceived. After a few applications, a sensation of returning warmth is felt; and the action of the muscles of the arm restored, as often as the circuit is completed. After the operation, the use of the flesh brush, persevered in for about a quarter of an hour, contributes to re-establish the circulation of the diseased parts.

"The effects of this principle, when it is applied to the human body, are not so painful as those of electricity, notwithstanding its actions are more powerful. By preventing the muscles from remaining constantly in a state of torpid inactivity, the loss of substance which would otherwise take place is guarded against. The application should be made at least twice a day, otherwise the intervals will be so long as to prevent any good effects from ensuing.

"In paralytic cases of the most distressing nature, considerable relief has been derived from the application of this principle. An individual, aged sixty-seven, residing in London-street, and well known to many artists as an eminent lay figure maker, had laboured under a paralytic attack nearly eighteen months before his surgeon sent him to me. All the usual remedies had, as well as electricity, been tried in vain; insomuch, that at the above period he was so totally deprived of motion, that he could not rise from his chair without assistance. He was brought to my house in a coach. For the space of about a quarter of an hour I transmitted the power of about twelve plates through the forehead and the back of the neck. This mode of application was continued for three or four days; and the fluid afterwards made to pass from the forehead thro' the affected arm. In less than a fortnight, he had recovered the faculty of motion to such a degree, as to be enabled to walk from his own house to mine, a distance of at least half a mile. In this state he remained in a manner stationary; and although the galvanism was still continued for a month or six weeks, still no perceptible change was observed to take place. Whenever he omitted the galvanism for two or three days, he found himself uncomfortable; and was constantly persuaded that, after its application, his mind was calmed, and not subject to so great a depression as is usual in paralytic patients. When it is deemed requisite to apply galvanism to any part of the body, in the case of which neither the head nor the brain enters into the circuit, the galvanic influence may be very considerably augmented. Thus, in a paralytic affection of the leg, which it is intended to galvanize from the knee to the foot, fifty or sixty plates may be employed, and will, in general, be found to be attended by good effects.

"*Effects of galvanism in cases of deafness.*

"From the reports of the foreign practitioners, it would appear that galvanism is a specific in cases of deafness. Its success in these cases seems

to depend on the cause which occasions the defect of hearing.

"In that of persons born deaf, and necessarily dumb, it seems to arise from the diseased state of the semicircular canals, which, instead of being filled with a fluid capable of transmitting impressions, contain an inelastic, caseous-like, substance. Under these circumstances, no good effect can be expected to be derived from galvanism.

"When we consider the nice structure of the ear, it is not difficult to perceive by how many different causes deafness may be produced. Among these causes may be reckoned, obstructions in the meatus; a relaxation, or any morbid state, of the membrana tympani; a derangement of the ossicula, by the effect of which the tremors of the membrana tympani are not regularly transmitted, by the base of the stapes, to the membrane which covers the fenestra ovalis; any change in the watery property of the fluid contained in the canals; or any insensibility in the auditory nerve, by which its susceptibility of action is lessened. To these causes may be added another, which is perhaps the most prevalent, namely, an obstruction of the eustachian tube.

"This tube answers to the organ of hearing the same purpose as the hole in its side does to a common drum. Without such an aperture in the latter, to admit the ready ingress and egress of the air, the vibrations of the parchment would be greatly impeded. When the head of the drum is struck, a pendulous like motion is produced in the parchment, which plays backwards and forwards: if the drum were to be air-tight, this motion would not take place, on account of the resistance of the confined air. This is precisely the case with the eustachian tube, which, opening into the posterior part of the mouth, prevents any aerial resistance to the vibrations of the membrana tympani.

"It is fortunately in the particular species of deafness which can rarely be relieved by any other means that galvanism is most advantageously employed, namely, in a defective energy of the auditory nerve.

"This species of deafness is ascertainable by the common practice of placing a sonorous body in contact with the teeth. If the communication of sound should not be thus rendered more distinct, we may conclude that the defect originates in the nerve; seeing that, provided the deafness had been owing to any derangement of the other parts of the ear, the sound transmitted by the medium of the teeth, through the connecting bony substance, to the seat of hearing, would have been distinctly perceived.

"In several cases in which the deafness seems to have arisen from a relaxation of the membrana tympani, attended by a diminished secretion of cerumen, I have experienced good effects from the employment of galvanism, which not only induced a grateful warmth in the meatus, but also considerably augmented the secretion of wax.

"In the instances in which the deafness, originating from an obliteration of the eustachian tube, has been of some duration, beneficial effects are not, in my opinion, to be expected to result from the application of galvanism. A mechanical obstruction is then formed, which might probably be increased by the continued employment of a powerful stimulant.

"In the above cases of deafness, the public is highly indebted to the valuable observations of an eminent surgeon, Mr. A. Cooper, who has advised the making of a very small perforation through the upper part of the membrana tympani, by which means the ossicula will not be injured, and the air will be allowed to pass and repass through this artificial opening.

"I have sometimes found, that after the application has been made for a few days, a painful aching sensation has taken place on the side of the head. Having then discontinued the galvanism, in a little the pain has subsided, and the deafness been entirely subdued.

"It frequently happens, that at the commencement the deafnesss appears to be increased. This has excited so much terror in the mind of the patient, as to have prevented him from submitting to a repetition of the treatment. I have, however, constantly found this increased symptom of ailment to disappear, and that, by a proper perseverance, considerable relief has in general been derived."

(To be concluded in our next.)

CXXIII. THE JUVENILE TOURIST; *or, Excursions through various Parts of the Island of Great Britain, including the West of England, the Midland Counties, and the whole County of Kent. Illustrated with Maps, and interspersed with Historical Anecdotes and Poetical Extracts, for the Improvement of the Rising Generation. In a Series of Letters to a Pupil.* By JOHN EVANS, A. M., *Master of a Seminary for a limited number of Pupils, Pullin's-Row, Islington. With a Portrait and Maps.* 12mo. 440 *pages.* 5*s.*6*d. bds. Hurst.*

OF the nature and utility of this truly entertaining publication, we shall be able to judge from the preface.

"To relieve the anxieties of a laborious profession, the author has been in the habit of spending his *summer vacations* in the country. Hence arose the following Excursions, when he took an opportunity of visiting some pleasant parts of this highly favoured island. Upon his return, he committed to paper, in the form of letters, an account of what he had seen, together with the observations which occurred to his mind. The whole was inserted in a series of the Monthly Visitor. Their flattering reception among his friends induced the writer to amuse himself during this *last* summer vacation, which he passed at home, by revising the several letters, and publishing them in the present separate form, with considerable alterations and improvements. The volume therefore might have been literally denominated *Vacation*, or *Midsummer Fruits*; but the quaintness of such a title forbade its adoption.

"The ignorance which young people, of both sexes, too often betray, respecting their own country, has been the reason for devoting these pages, in a more peculiar manner, by means of Historical Anecdotes and Poetical Extracts, to the instruction of the rising generation. This circumstance also must apologise, in the eye of candour, for the introduction of some things which might be thought trivial, were they not deemed subservient to youthful improvement. The writer, indeed, must be permitted to add, that he has found such a mode of teaching geography peculiarly advantageous in his own seminary.

"Such is the origin, and such the humble pretensions, of the Juvenile Tourist. Having been composed with care, and revised at leisure, the author trusts it will be found neither an unuseful nor an unentertaining *sequel* to his Geography, which has been introduced into schools of respectability. Indeed this work may be esteemed an amplification of the *third* part of that little Treatise, which is appropriated to a description of Great Britain:

'A precious Stone, set in the silver sea!'

"The maps having been engraven expressly for these Excursions, and containing the name of every town which the author visited in his route, will, he hopes, prove an useful as well as pleasing embellishment to the work. May this attempt (with whatever imperfections it may be attended) to point out the natural, civil, and religious, advantages of his beloved country, fan the hallowed flame of patriotism, of virtue, and of christianity."

"*Islington. Nov.* 1, 1803."

p. vii.

The work consists of three parts, in the following order. 1st. Western Excursion, including an account of Kensington, Hammersmith, Brentford, Hounslow, Staines, Egham, Bagshot, Basingstoke, Andover, Salisbury, Blandford, Dorchester, Weymouth, Bridport, Lyme, Sidmouth, Exeter, Honiton, Taunton, Bridgewater, Glastonbury, Wells, Frome, Warminster, Stockbridge, &c. 2d. Midland Counties, comprehending a sketch of Barnet, St. Albans, Dunstable, Wooburn, Newport-Pagnell, Northampton, Market-Harborough, Leicester, Loughborough, Nottingham, Matlock, Buxton, Ashborne, Derby, Tamworth, Birmingham, Bromsgrove, Worcester, Gloucester, Tass, Monmouth, Usk, Pontypool, Carleton, Newport, Chepstow, Bristol, Bath, Marlborough, Reading, Maidenhead, Windsor, Beaconsfield, Uxbridge, &c. 3d. Kentish Excursion, embraces all the towns in the county; giving a description of Dept-

ford, Greenwich, Woolwich, Shooter's-Hill, Dartford, Gravesend, Rochester, Chatham, Sheerness, Milton, Littingham, Faversham, Canterbury, Margate, Ramsgate, Sandwich, Deal, Dover, Hythe, Ashford, Tenterden, Cranbrook, Tunbridge-Wells, Seven-Oaks, Maidstone, &c. Thus it appears that a great part of the island of Great Britain passes under review; and in reading such a narrative it is impossible not to become more attached to our native country. The anecdotes of history enrich every page, and the poetical extracts are taken from almost the whole range of English poetry. The portrait is an excellent engraving, and the maps may boast of neatness and accuracy. But we must transcribe specimens of the method which Mr. E. has adopted, and which we cannot but think well adapted to promote the instruction and improvement of the rising generation. Indeed the Juvenile Tourist will be found, from its variety, to suit readers of every description. In this number we shall only give the fourth letter of the Western Excursion.

"DEAR SIR,

"Wandering one day on the beach at Sidmouth, early in the morning, I met with an aged fishetman, seated under the cliff of a rock, and employed (like James, the son of Zebedee, and John his brother, of old) in mending his nets. I entered into conversation with him, and learnt from him many things with which I was previously unacquainted. Among other particulars, he told me, that these coasts had, of late years, been in a measure deserted by the finny tribe. For this fact no satisfactory reason could be assigned. This spirit of emigration, by no means uncommon, at present, amongst the human species, has, it seems, seized the piscatory race; nor is it yet ascertained to what shores they have betaken themselves. I gave this son of misfortune a trifle, for which he appeared extremely grateful. Indeed I pitied the poor old man, who lamented the desertion, as it had been the occasion of narrowing the means of his subsistence. On his brow was indented many a furrow, and his physiognomy assured me that he had, oftentimes, borne the 'pitiless pelting of the storm!'

"Mackarel, however, are caught here in abundance. I saw a draught brought ashore one evening, and poured from the net into a large basket. I was struck with their appearance, and handled them, for their colours were beautiful beyond expression. The silvery white was shaded by purple dyes, and the agonies of dissolution produced a thousand variations, marked by exquisite delicacy. Upon my return from this scene, I found the band belonging to the Sidmouth volunteers playing on the beach, which, combined with the murmurs of the 'wide weltering waves,' generated pleasing sensations. The company were parading backwards and forwards—the sun rapidly setting in the west, while the approaching shades of darkness admonished us that day was closing upon us, and the empire of night about to be resumed. Indeed at that instant, to adopt the language of a celebrated female author, 'I contemplated all nature at rest; the rocks, even grown darker in their appearance, looked as if they partook of the general repose, and reclined more heavily on their foundations.'

"The purport of my visit to Sidmouth was to enjoy the company of a valuable friend, the Rev. Mr. B—, who, on account of indisposition, had been obliged to quit the metropolis, and chose to retire into this sequestered part of the country. Him and his amiable family I found embosomed in a vale, which, for the softness of its air and the richness of its prospect, cannot be exceeded. Their mansion was neat and commodious; their view on the left extended towards the sea, and on the right was terminated by a rising hill, whilst the declivity of the opposite mountain, intersected by inclosures, and spotted with sheep, imparted a picturesque scene to the eye of the beholder. Near the foot of the door ran a rivulet; which, by its pleasing murmurs, soothed the ear, and, by its transparency, gratified imagination. About the distance of two fields above the mansion, the sea beautifully unfolded itself to view between the hills, and vessels were constantly appearing and disappearing,

not wholly unlike the objects passing through a magic lantern; though certainly the scene had no connection with the ludicrous, nor were the objects transmitted with equal rapidity. At the top of the hill was an ancient encampment; but whether of Roman or Danish origin cannot be ascertained with certainty. There is no doubt, however, that these coasts were frequently infested by the enemy in the earlier periods of British history. From this eminence we looked down on the other side into the little village of Sidbury; and its clustered cottages suggested to the mind those flattering images of felicity which we usually connect with rusticity.

"My principal abode was at the house of my friend. Thence we often sallied forth to survey the adjacent prospects; but the weather was by no means favourable to our excursions. One fine day, however, we ascended the opposite hill, clambering up its side with difficulty; but its summit amply recompensed the toil which we had endured. Though wholly unaccustomed to the art of drawing, yet, seating myself upon a hillock, I was tempted to take a rough sketch of the cottage we had left, and of the hills with which it was surrounded. The whole scene before me might be likened to the representation of a camera obscura, where the reflected images of objects are exhibited with neatness and accuracy. In our wanderings onward, we stopped down, and plucked many a ripe whortle-berry from amidst the prickly furze which covered the ground, and the gathering of which affords to many poor persons the means of maintenance. We at length came to the brow of the hill, and stopping at the beacon, we, for some time, surveyed with astonishment the divine prospect which burst upon us from every quarter of the horizon! Nor could it be pronounced altogether unlike the eminence whither Adam was led by the archangel Michael, to shew him what lay hid in the womb of futurity:

'——A hill,
Of Paradise the highest, from whose top
The hemisphere of earth, in clearest ken,
Stretch'd out to th' amplest reach of prospect lay.'

"Before us the wide ocean extended itself, where, could our vision have been sufficiently invigorated, we should have spied the islands of Guernsey, Jersey, and Alderney, together with the opposite coasts of France. On the left lay Sidmouth, whose venerable tower alone was visible to us, and beyond projected the Portland Isle, reminding me of the unfortunate Haleswell East Indiaman, whose fate is fresh in every mind. Behind, was seen a fine extent of country, from the centre of which the smoke of Exeter ascended; thus enabling me to ascertain the spot in which the western metropolis was situated. Beneath us was a wood, whose embrowned appearance imparted solemnity; and it seemed indeed fitted for our Druidical ancestors, who were enthusiastically attached to these sylvan recesses. On the right, at the extremity of our prospect, Torbay presented itself; and we could plainly descry the little rock by which its entrance is characterized.

"This group of objects, which, from this eminence, filled the eye and exhilarated the heart, I was unwilling to relinquish; it was the finest sight that I had ever beheld, combining the sublime and beautiful in perfection! Descending from this point, therefore, with lingering step, I stole many a farewell look, feeling, in a degree, the reproach suggested in the words of the poet—

'O! how canst thou renounce the boundless store
Of charms which nature to her vot'ry yields!
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields!
All that the genial ray of morning gilds,
And all that echoes to the song of Even!
All that the mountain's shelt'ring bosom shields,
And all the dread magnificence of heav'n,
O! how canst thou renounce, and hope to be forgiv'n? *Beattie.*'

"The view of Torbay naturally called up to my mind the glorious revolution of 1688; for *there* the hero William, with his followers, landed, November the 5th; a day to be re-

vered in the annals of British history! The arrival of our illustrious deliverer chased away the shades of popery and arbitrary power, which were thickening fast around the inhabitants of this island. James was a brutal bigot, and had forfeited the love and esteem of his subjects. But this great event is fully detailed in all our histories. With its critical commencement, its pacific progress, and its happy termination, you are well acquainted. The improvements introduced at that time into the British constitution rendered it the object of admiration to surrounding nations. Indeed the emendations which it then received cannot be sufficiently estimated; and the memory of those individuals who hazarded their lives and fortunes in that grand patriotic undertaking stands endeared to posterity.

"The late intelligent Dr. Kippis, in his 'Centenary Discourse on the Revolution,' preached at the Old Jewry, Nov. 5, 1788, states with clearness the civil and religious advantages which were then acquired and secured to the inhabitants of Britain. But, my young friend, though I would refer you for a circumstantial account of the revolution to the page of British history, yet I beg leave to introduce to your notice an epitome of the leading benefits which the immortal William was the means of procuring to our beloved country. By Protestants, and especially by Protestant Dissenters, they ought never to be forgotten. How far it may be proper that civil events should be recorded in a style imitative of the simplicity and solemnity of sacred history I do not pretend to say; but certain it is, that this eastern mode of writing does, in some cases, produce a lasting impression on the youthful memory.

'And William was called the deliverer, in as much as by him the land was delivered from popery and arbitrary power, and the liberties of the people, both civil and religious, were settled and established upon a new foundation. The prerogatives of the crown were limited, and the rights of the subject were ascertained.

'For the lords and commons of England, on the day that they offered him the crown, explained also the conditions on which he must accept it, saying—

'Thou shalt not suspend or dispense with laws, or the execution of laws, by royal authority, without consent of parliament: it is illegal.

'Thou shalt not levy money for the use of the crown by pretence of prerogative: it is illegal.

'Thou shalt not infringe the right of the subjects to petition the king, neither shalt thou persecute nor commit any one for such petitioning: it is illegal.

'Thou shalt not keep a standing army within the kingdom in time of peace, unless it be with consent of parliament: it is illegal.

'The election of members of parliament shall be free, and no freedom of speech and debate in parliament shall be impeached or questioned in any place or court out of parliament.

'Excessive bail shall not be required, nor excessive fines be imposed, nor cruel and unusual punishments inflicted.

'Jurors shall be duly impannelled and returned.

'And, finally, for redress of all grievances, and for the amending, strengthening, and preserving, of the laws, parliaments shall be frequently held.

'And we, the people of England, do claim, demand, and insist, upon all these things, as our undoubted rights and liberties.

'And William was a wise prince, and he ruled the kingdom with power and great glory.'

"The particulars of this abstract bear a reference to the grievances which the nation had endured under the turbulent reign of the Stuarts. The friends of the revolution were unwilling that these scenes of tyranny should be again renewed. To use the language of the late Mr. Robinson, of Cambridge, 'the law now says of every subject, Touch not the apple of his eye—I am his guardian and protector—wanton violence shall not escape with impunity.' I am the more particular in thus glancing at the advantages obtained, because an infidel of political notoriety has taken pains to traduce the character of William, and to blast the laurels by which his head has been long and deservedly encircled. But every sensible and liberal minded Englishman knows how to value the constitution of his coun-

try, consisting of king, lords, and commons—their reciprocal influence being duly poised and regulated. In spite, therefore, of its imperfections (which we trust will one day be mildly but effectually remedied), let us exclaim, from a principle of esteem and gratitude,

'Hail, sacred polity, by freedom rear'd!
Hail, sacred freedom, when by law restrain'd!
Without you, what were man? a grov'ling herd,
In darkness, wretchedness, and want, enchain'd.
Sublim'd by you, the Greek and Roman reign'd
In arts unrivall'd: O! to latest days,
In Albion, may your influence, unprofan'd,
To god-like worth the gen'rous bosom raise,
And prompt the sage's lore, and fire the poet's lays!' *Minstrel.*'

"There were several curious medals devised to perpetuate this stupendous revolution. The following is the most expressive that I have seen. On one side is a bust of the prince, with this inscription: 'William III, by the grace of God, Prince of Orange, Stadtholder of Orange and West Friesland;' and, about the edges, 'Non rapit Imperium is, sed tua Recipit'—*He does not seize your empire, but receives it.* On the reverse is a fleet, and the prince on horseback, drawing up his landed troops. You have also, in the background, a female prostrate upon the earth, holding a sword in one hand and a pair of scales in the other, hereby shewing that justice was oppressed and trampled upon in England: a hero advancing towards her, relieves her; whilst above you read these words: 'terras Astrea revisit'—*Astrea revisits the earth.*

"History informs us, that William embarked at Helvoetsluys, in Holland, on the first of November, 1688, the trumpets sounding, the hautboys playing, the soldiers and seamen shouting, and a crowd of spectators on the shore breathing forth their wishes for his success. The usual signal being given, the fleet, commanded by admiral Herbert, weighed anchor with all possible diligence, being divided into three squadrons, on board of which were about 14,000 troops, of divers nations. Rapin informs us, that admiral Herbert led the van of the fleet, vice-admiral Evertzen brought up the rear, and the prince placed himself in the main body, carrying a flag with English colours and their highnesses' arms, surrounded with this motto: 'The Protestant Religion and Liberties of England!' and underneath, the motto of the house of Nassau: 'Je Maintiendrai:' i. e, I will maintain!

"On the 3d of November, being got within the North Foreland, and the wind favourable at east, they made all the sail they could, steering a channel course. The prince, who led the van, tacked about, to see the rear well come up; and, having called a council of war between Dover and Calais, he ordered that his own standard should be set up, and that the fleet should close up in a body: his highness, with three men of war to attend him, one at some distance before the ship he was in, and one on each side of him, sailed forwards before the fleet. Next came the transports, victuallers and tenders, with their decks covered with officers and soldiers; and the main body of the men of war brought up the rear, ready to receive the enemy, if, as it was expected, they had attempted to disturb their passage. On the 4th of November, being Sunday, and the auspicious birth-day of the prince, most people were of opinion that he would land either in the Isle of Wight, Portsmouth, or somewhere in that quarter. But herein they were mistaken, for they continued sailing onwards: passing by Dartmouth, the weather grew hazy, so that they overshot Torbay, where the prince designed to land. The weather, however clearing up about nine, and the wind almost miraculously changing to the W. S. W., gave them entrance into the bay! The people of Devonshire, having discovered the fleet, flocked on the shore, not to oppose the prince's landing, but to welcome their deliverer with loud acclamations!

"* See 'De Lolme on the Constitution,' a book of sterling merit, and replete with instruction to the rising generation.

"Dr. Burnet, afterwards bishop of Salisbury, accompanied the prince in this expedition; and he has left on record particulars illustrative of this memorable portion of British history. Dr. Watts also has these animated lines on the subject: he lived at the time, felt the evils of tyranny, and exults in the emancipation with feelings honourable to humanity:—

'But, lo! the great deliverer sails,
Commission'd from Jehovah's hand,
And smiling seas and wishing gales
Convey him to the longing land!

Brigades of angels lin'd the way,
And guarded William to the throne;
There, ye celestial warriors, stay,
And make his palace like your own!'

"It is not, however, improbable, that the christian poet took the sentiment of the former stanza from Claudian's famous lines, which were applied to the Prince of Orange on this occasion:—

'O! nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti!'

'Heaven's favourite! to whom the skies assistance lend,
Whilst on thy sails conspiring winds attend!'

"An anecdote was told me, relative to the landing of William, by a gentleman with whom I had the pleasure of dining in the neighbourhood of Sidmouth. It is handed down in the family from his ancestors, who took an active part on this occasion. A Mr. John Duke, of Otterton, a man of considerable wealth and influence in that part of the country, joined the hero, on his arrival at Torbay. Being introduced into his presence, William immediately asked him to favour him with his name. He replied, with a timid hesitation—John—*Duke*—of Otterton. The prince expressed his surprise, and taking out a list of the nobility from his pocket, which he had been led to suppose was correct, he looked over it, and then declared that no such *duke* was to be found there. The gentleman, however, soon obviated the difficulty, by repeating his name with an accelerated pronunciation, John Duke—of Otterton. Every embarrassment being thus removed, William smiled at the mistake, and embraced him with joy.

"At present, Torbay is a rendezvous for our fleet, and its little village Brixham (where it is said the very stone on which William first stepped ashore is still preserved) can boast of many vessels which trade in its fishery.

"You will not, my good friend, censure me for this digression. Could I have contemplated, though at some distance, this famous spot, which, in my eye, at once formed a spectacle of picturesque beauty and national glory, without such feelings, you might have accused me of a want of sensibility. An indifference to the events of our own history, particularly to those in which the welfare and happiness of our fellow-creatures were deeply involved, is not enjoined upon us either by the dictates of reason or by the precepts of revelation. 'To abstract the mind from all local emotion (says the great Dr. Johnson) would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona.'

"After a fortnight's stay in this part of Devonshire, I with regret bid my friend, the Rev. Mr. B—, and his family, an adieu; for they reminded me of the happy group delineated by Thomson, who are said to have been blessed with

'An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Ease, and alternate labour, useful life,
Progressive virtue, and approving heaven.'

"I remain, dear Sir,

"Your's, &c."

p. 63.

(To be concluded in our next.)

A COMPLETE

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